

Light of Truth.

An Exponent of the New Philosophy of Life, Here and Hereafter.

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Written for the LIGHT OF TRUTH.

Led to the Light.

By HUDSON TUTTLE.

CHAPTER II.
THE EVANGELIST.

Mr. Arling was preparing the next morning to meet his engagement at the bank. For the first time since the building of the edifice began he felt at rest. He was not a believer in the blessedness of debt, even a national one which could be funded and left as a fair heritage to break the backs of posterity. To him it was dishonorable, especially for a church to appear before the world as a defrauder of labor. He could not hold up his head and look in the face the men who had labored all the summer on the building without receiving a dollar of pay. When he entered the sacred desk, if he saw any of them among the audience it silenced his best thoughts, and if none were present, in fancy he saw their reproving faces, and heard the complaints of their hungry families. He had received a proposition the day before which would take this burden from his shoulders, at least for a time and allow him to speak bravely of business integrity and Christian honesty without inconsistency.

While in this exalted mood, Deacon Lane and a stranger were announced.

"Good morning, Parson Arling," said the deacon in a muffled bellow. "This is Reverend William Howarth, the great Evangelist."

"I am pleased to make your personal acquaintance," responded Mr. Arling. "I have heard of you often and the great work you are doing."

The Reverend Howarth was effusive. He was tall, well proportioned, with the lithe movements of a panther. His face was pale, which made his black eyebrows and mustache appear darker, and his eyes were black, with the glitter of a serpent. To his insinuating manners was added a soft, persuasive voice, well turned and modulated.

"Allow me, Mr. Howarth," said Arling, "to present my wife and her sister, Miss Stanwick."

The burning glance Mr. Howarth gave the latter as he bowed low and pressed her hand with a warmth, which was a compound of passion glossed with zeal, caused her cheek to crimson. His voice was effusively tender. He had heard of Miss Stanwick at the town in which he had recently been laboring, and the brilliant success of Brother Arling.

"We've been talking it over," said Deacon Lane, "and concluded it was best to hire Brother Howarth to assist us. Last week he finished his engagement at Barrytown and cleared the Church debt and harvested thirty new converts. This week we can have him begin with us, and see what can be done in the way of converting the heathen, and lifting our debt."

"I find the harvest ripe wherever I go," rejoined Rev. Howarth sanctimoniously.

"Yes, ripe and whitened to dying," responded the deacon. "The harvesters are few, and we have not had a single convert join our Church inside the year."

Mr. Arling felt keenly this thrust. Although he dared not publicly express his views, he despised the evangelical work. He replied:

"I regret not being consulted in this matter. I was just going in search of you and the committee, for I have met a very advantageous offer, and there will be no necessity of pressing the debt on the attention of the people for the present. Mr. Canning offers to take our debt on the easiest terms."

"Is this Canning the notorious Infidel?" asked the Evangelist with scornful accent.

"What has that to do with the business?" returned Arling irritated by this uncalled-for interference and the sneering tone of the questioner.

"What has it to do? It is a burning shame, an infamous disgrace for the people of God to humble themselves before an Infidel, or accept any favor from one's hands. Let him go to perdition with his money! We will start our revival and Saturday night will see the debt lifted and every dollar of it in Gospel hands."

"That's the stuff!" cried the deacon, slapping Howarth on the shoulder in rough exuberance. "Let Canning keep his money and go the broad way to destruction with Paine and Voltaire."

"A good Infidel," sneered Howarth, "is like hot ice, and the better they are the more certain of hell-fire."

Miss Stanwick had been a silent listener, and her indignation at the heartless condemnation of Mr. Canning was difficult for her to restrain. She never before realized the gulf between the Church-member and the Infidel. It was impossible, and to bestow affection on an unbeliever was sinful! The doctrine which made such a distinction was revolting to her sensitive and generous nature, and, more than that, it took objective form in her relations to the son of this same despised Infidel. She said:

"Do you think a man like Mr. Canning can not be happy in the next world?"

"Happy! He is already sentenced, and good works piled high as the Rocky Mountains would only emphasize his damnation. He must break the neck of his pride and humbly come to Jesus. There is the only salvation."

How dark the world grew at this terrific enunciation of a heartless doctrine! The world and mankind were at war with God, and the fierce qualities and tenderest affections of the soul were created expressly for laceration! Had a demon planned the world? Was a fiend the ruler of the universe?

"We are anxious to begin the work," continued Howarth. "Hope is not quite dead, and Mr. Canning himself may be the first one called."

Stella shook her head. That calm, thoughtful, and philosophical man, she knew, would never subscribe to such a doctrine.

"Yes," replied the deacon, "we must begin at once. I will noise it around the village, ring the bell, and we'll have a crowd this very night."

"As you say. I am an humble servant in the hands of the Lord."

So was it arranged, and when the bell rang that evening, a large audience assembled, and the next night the house was filled to the aisles.

Howarth was magnetic. He had studied mesmerism, or as it is now called hypnotism, and practiced it in a quiet way. He was favored by what may be called the magnetic temperament. As certain fishes, as the torpedo, are equipped with an electric battery, so certain persons have an arrangement of cellular tissue which makes them magnetic batteries, capable of diffusing an atmosphere of magnetism around themselves. When such a condition is connected with high moral and intellectual powers the possessor is a born leader and capable of mighty achievements for good. When, however, the passions dominate the same power is given them for destruction.

Howarth was an adept, and compared with him Arling was ice. His sentences swept like streams of electric fire through the hearts of his hearers. It was not his words so much as the magnetic force that gave power and fascinating influence. He pictured the sacrifice of Jesus, dying in awful agony on the cross to save lost souls. For the dreadful suffering, for the wounded hands and feet, for the spear-thrust in his side, for the bitter cup he drank, for his descending from the throne of the Great, I am to wear a crown of thorns, all he asked was that we believe on him! He begged; he entreated, he implored the sinner to come!

Then he fulminated the wrath of God. He pictured the horrors of the bottomless pit, burning forever and forever, and the lost souls with blood like molten lava coursing through their veins, crying vainly for a single drop of water to cool their parched tongues. It was awful in its intensity, and women, appalled, fainted, and strong men shuddered, and children, awed by the indefinable terror in the atmosphere, clung sobbing to their elders. After the sermon a hymn was announced, one of the legions of hymns on poetry and the Almighty perpetrated by that prince of American hymn-writers, Watts. The organ wailed and groaned in a prelude which sounded like the lamentations of souls baptised in the floods of misery. The choir started the hymn and the congregation followed:

And are we wretches yet alive!
And dare we yet rebel?

'Tis boundless, 'tis amazing love,
That bears us up from hell!

The burden of our weighty guilt
Would sink us down to flames,
And threatening vengeance rolls above
To crush our feeble frames.

Almighty goodness cries "Forbear!"
And straight the thunder stays:

And dare we now provoke his wrath,
And weary out his grace?

Lord, we have long abused Thy love,
Too long indulged our sin;

Our aching hearts 'e'en bleed to see
What rebels we have been.

No more, ye lusts, shall ye command;
No more, will we obey;

Stretch out, O God, Thy conquering hand
And drive thy foes away.

When the last note vibrated into silence the evangelist did not appear satisfied with the result, and he gave out another hymn

Oh, if my soul were formed for woe,
How would I vent my sighs,
Repentance should like rivers flow
From both my streaming eyes.

'Twas for my sins, my dearest Lord,
Hung on the cursed tree
And groaned away a dying life
For thee, my soul, for thee.

Oh, how I hate those lusts of mine
That crucified my God;
Those sins that pierced and nailed his flesh
Fast to the fatal wood.

Yes, my Redeemer, they shall die:
My heart has so decreed;
Nor will I spare the guilty things
That made my Savior bleed.

Whilst, with a melting, broken heart,
My murdered Lord I view
I'll raise revenge against my sins
And slay the murderers too.

At the close the audience was brought to the required state of mind. The front seats were vacated, and those who desired special aid were invited to come forward. A large number came. They were the most susceptible to hypnotic influence, such as would have been selected by a public exhibitor. They were hypnotized by the preacher, and he made his work sure by going down and taking each by the hand and speaking to them some word of encouragement. Having them together, they formed a battery directed by him, and thus strengthened, he was enabled to influence more difficult subjects, and these again adding strength until he had his audience under control. He bade them attend, and they came. He willed them to come forward, and they obeyed. They experienced a strange sensation and were aware of acting without volition, and were informed that there were evidences of the presence of the Holy Ghost and conversion. This pleasing explanation they accepted, gave way to the illusion, and were borne onward with the flood tide of ecstasy. The front pews could not contain the penitents, and all were converted into "anxious seats," in which the occupants might rise and "request prayers." Skepticism might stand abashed before this outpouring of the holy spirit.

Sherwood Canning attended to study the psychical phenomena as a physician would enter a hospital to observe the symptoms of disease. He was educated beyond the influences of the evangelist. And here it may be observed that revivals depend on their success on the ignorance and educational bias of the converted. A child is taught in a Sunday-school, and although when a youth he protests against the Church doctrines, yet, in his inner consciousness he retains the feeling that these doctrines may be right, and the scheme of salvation true. If he is not educated to a full knowledge of the laws of the nature and human being, he will be first to yield to the revivalist. On Thursday evening Sherwood had invited Stella Stanwick to accompany him. He felt the influence of the speaker, but knew its origin and meaning and was thus shielded from it. Miss Stanwick was drawn under the magic spell with the others. She related, but unconsciously she leaned forward, and her eyes were chained by the basilisk glance of the preacher. The presence of her escort, in some measure, counteracted the influence and held her back. On the way home she said with a shiver:

"Had you not been with me I should have gone forward."

I felt that I had committed some heinous sin, unpardonable except by God's grace."

"Talk of an angel sinning!" exclaimed Canning hotly. "I am exasperated by such folly. If religion be what it claims, this force is blasphemy."

When he reached the porch where so often they had met and parted with sweet words he said: "I must say goodnight."

"Good-night! that sounds fearfully ominous," she replied. "I can not shake off a sense of foreboding and of coming disaster."

"Oh, that comes of your experience to night. It will go away with your sleep."

"Not for this evening, but for days I have felt it stronger and stronger." She placed her hand on his arm and said earnestly, "You must exercise extra care and watchfulness for my sake."

"Anything you desire, my propheticess. But have a care yourself, for really you are in more danger than I. To-morrow evening I will call for you. It is not often we have such an opportunity to observe the psychic forces, and we must improve the occasion. Good-night, and angels care for you."

(To be Continued.)

Written for the LIGHT OF TRUTH.

HAS DR. MCGLYNN RETREATED?

Or Has Rome Compromised?

LYMAN C. HOWE.

Thoughtful patriots are watching theological movements, especially those bearing upon the relation of Church and State. The entire history of Roman Catholicism sustains this tendency. Nowhere has the authority, competent to speak on the subject, ever abdicated in whole or in part, the demand for the political as well as the spiritual sovereignty of the world. At no time in any country has the "Vicegerent of God on earth" pronounced against this claim. But Roman theologians are the best trained diplomats in the world. They conceal their purposes through long periods of time, when the situation makes it necessary to success. But in no instance do they fail to re-assert, without abatement or modification, the demand for recognition as the divinely appointed authority over all laws and governments, whenever the circumstances make it practicable and safe. There is much in the Catholic religion to inspire esteem and reverence. There is much in the history of the Church that bears the sweet fruit of humility and spiritual devotion.

In arraigning the Church for its theological intrigues and barbarous persecutions and cruelties, we should not forget the redeeming graces that have been the leverage of its moral power, and the charm by which it has been enabled to work so much ruin in its devastating wars against science, reason, and human liberty; nor should we allow these redeeming qualities in the religion associated with and dominated by its blighting theology, to blind us to the "true inwardness" of its subtle machinations. A few years ago the patriotic spirit of true Americans was stirred to enthusiasm by the many exhibitions of independence and progressive liberality of a Roman Catholic priest in New York. Dr. McGlynn dared to think without first asking the Pope; and he dared to persist in his noble independence in defiance of the mandates issued from Rome. He was summoned to the Vatican to receive the discipline of the Pope. He refused to go, and was excommunicated and his charge taken from him. He incurred the curse of the vicegerent of God, and still lived. Perhaps he was himself as much surprised as was Jacob after his nocturnal rough-and-tumble with a spirit whom he called God, when he exclaimed: "I have seen God face to face, and my life is preserved." (Gen. xxxii, 30). Dr. McGlynn seemed thoroughly imbued with the spirit of American independence, while he still clung to his religious superstitions—or they clung to him. In these intervening years—since 1886—Dr. McGlynn has emphasized his convictions before many enthusiastic audiences since he was pronounced an unworthy sinner; and has doubtless inspired many with the spirit of American liberty and self-dependence, and higher ideals than he could have awakened before his curse was pronounced. His influence has evidently been formidable, and dangerous to the dictatorial authority of the Church. He could influence more Catholics than all the Protestant orators in America. Hence he was a valuable accession to liberalizing agents in the interest of American principles and patriotism. Rome could not compel him by threats and anathemas. He did not wither under the papal curse. He continued strong, active, and healthfully radical, and rationally conservative. His digestion did not seem to suffer from the papal poison administered in his spiritual diet. The power of the vicegerent to light and destroy did not affect him.

In his "apostasy," he was evidently more than a match for the Vatican curia. The omnipotence and infallibility of the Pope were a failure in his case. The people could not fail to note it. Thinking Catholics lost faith in the supreme authority of the Pope. What could be done to circumvent this influence which was carrying so many Catholics with it straight into Protestant and liberal folds? Roman diplomacy is equal to every need. Dr. McGlynn can not be killed by a bull, silenced by threats and anathemas, or reclaimed by penal persecutions. The Pope could not recant after he had excommunicated the rebellious priest. But what was the offense? He had objected to establishing a parochial school in connection with his Church, and insisted that the public schools were safe for the children of Roman Catholics. This was a serious offense against the great authority. But he did more. He publicly advocated the single-tax principles of Henry George. He was summoned to appear at the Vatican. He refused to go. He probably remembered Galileo and Bruno, and did not feel drawn that way. Had those great martyrs been citizens of the United States they too might have defied the Pope and escaped their horrible doom.

Dr. McGlynn was a dangerous element to be at large in the United States while Rome was exerting every influence to make this a Catholic country. Does any reader question this statement? Does anyone console himself with the idea that Rome has no such intention? Is it supposed that this is a sensational scare invented and circulated by fanatical alarmists? If so, it is because they are not posted. This purpose to make the United States a Catholic country was boldly avowed at the great Catholic Convention held in Baltimore in November, 1890. Every movement of the Church hierarchy is in that direction. But they will not attempt open violence

or offensive aggressiveness until they think the conditions ripe for it. Diplomacy is their supreme reliance. When violence comes—if come it must—it will be another stroke in the same diplomacy that rules all their smooth attacks in such ways as to escape the pronounced animadversion of freemen. Dr. McGlynn is a strong ally on either side of any issue where his undivided interest and support may fall. The far-seeing eye of Rome takes in the situation, and Dr. McGlynn, the offending sinner, the excommunicated priest, the defiant American Catholic, must be utilized in the great scheme of making this a Catholic country.

Therefore, *presto change!* Dr. McGlynn is absolved and "declared free from ecclesiastical censure, and restored to the exercise of his priestly functions, after having satisfied the Pope's legate on all points in his case." The "Pope's legate" is Mgr. Satolli, whose mission to this country can easily be guessed by the trend of events with which he is associated. What the surrenders were that "satisfied the Pope's legate" are not made public. This implies that the surrender was either mutual, or totally on the side of the "legate" and his dictator. If Dr. McGlynn had made a recantation and humiliated himself before the Church and plead for pardon, it is not likely the fact would be withheld from the public. If Rome has surrendered, in this case, it is only a stroke of policy. The supreme object to-day before the Church is to "make this a Catholic country," and for that end the ruling spirit will do anything that diplomacy deem necessary to secure and perpetuate the sources of its concentrated power. The Pope hides in Rome, while his diplomacy absolves heretics of the McGlynn type through the secret agency that makes such terms as he can and announces them as satisfactory. Has Dr. McGlynn retreated and abandoned his noble independence? Or has Rome pardoned his offense to hold his influence for Romanizing America?

Written for the LIGHT OF TRUTH.

MEDIUMS AND PSYCHOLOGY.

B. B. HILL.

The spirit communication which is referred to in this article should not only be read by every one interested in spirit intercourse and spirit phenomena, but remembered when mediums are criticized and condemned for much they are not accountable for. It is easy to censure, but far better to learn the cause of the effect before passing judgment.

The following extract was taken from a communication received from one of the most powerful potentates in the line of the Christian hierarchy—Innocent III., Pope of Rome. It explains the method employed in both worlds by the spirit enemies of Spiritualism to effect their purposes in opposing the advance of Spiritualism and in persecuting mediums. His communication will be found on page 490 of "Antiquity Unveiled."

After speaking upon various other topics this spirit psychologist concludes as follows: "I am requested to state that psychology is the main instrument used by spirits to lead those astray who seek to give the truth of spirit intercourse with mortals to the world. By the power of psychology we confuse their senses and thus cause them to act in ways that will lessen or destroy their influence. As spirits we are adepts in the use of this power, and we use it for the purpose of propagating our ideas whenever we think it will serve our purposes. We often carry this power to the extent of obsessing and possessing those whom we feel can obstruct the propagation of our views."

What a significant statement! The late J. M. Roberts, editor of *Mind and Matter*, in commenting upon this communication, says:

"This confession comes from one of the most powerful and successful psychologists that ever swayed the thoughts and actions of mankind by his masterly exercise of this mysterious power. Who can doubt but that every step, stage, and condition of the movement of Modern Spiritualism has been beset and interfered with by this subtle opposing power? In view of this undoubted fact, what is the lesson it teaches and what the duty it points out to every friend of spiritual truth? Is it not that they should be ever on their guard against the operation of these hostile forces and avoid condemning mediums for thoughts, words and actions for which they are not responsible, but which are the result of spirit psychology exerted over them? By this unjust condemnation of mediums they aid and abet these spirit enemies of truth in their efforts to degrade mediumship by the exercise of their baneful influence over them. So long as Spiritualists continue to cling to the creeds, dogmas, and observances to which these spirit bigots devoted their mortal lives they are contributing to the sustenance of a power in spirit life which is descending with crushing effect upon us and impeding the march of human progress as nothing else could do."

It is upon this ground that the final battle will be fought when truth from spirit life grapples in the final struggle with the gigantic errors of heathen mythology. From these errors have been forged the chains that hold humanity in bondage. To escape from this bondage seems to be the very thing which so many half-breeds in the spiritual ranks dread, therefore they still cling to their fetters and enroll themselves as Christian Spiritualists, whatever that term denotes. This is just the result desired by the powerful psychological adepts of the type of Innocent III., who are employing all the means at their command to turn the tide of every movement in the direction of "civilized paganism," as Christianity is being termed in these days by some of its learned expounders. Hence the timid who desire freedom, but lack moral courage are held in bondage. A moment's reflection should convince this misguided class that truth and error can not exist together in harmony.

Christianity and Spiritualism will not assimilate and produce a compound termed Christian Spiritualism in order to meet the wishes of those who have not outgrown the effect of centuries of false teachings. Notwithstanding this the great truth Spiritualism moves steadily onward, and is destined to overcome all obstacles in its course and eventually will wave the sceptre of peace over a world redeemed from ignorance, which is really the only sin that exists in the broad universe.

I will not enlarge further upon this subject now, but leave it for the consideration of the numerous readers of LIGHT OF TRUTH.

Read "Hudson Tuttle" short story "Led to the Light."

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglas Hall, corner Walnut and Sixth Streets. Doors open at 2:30. No one admitted after services have begun. Questions to be answered from the room will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain no enquiry only. 3. All personalities must be avoided. 4. The same of the questioner must be attached. MRS. A. E. KIRBY, Medium. MRS. J. CLUGG WAINWRIGHT, Chairman.

It is justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns. All communications concerning this department and questions from abroad must be addressed to C. C. ROWELL, Room 7, 201 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday, January 17, 1893.

PROLOGUE BY MRS. SAGMASTER.

O life, boundless and free, more precious than diamonds or gems from the sea. We look about us everywhere this afternoon and see unmistakable evidence, oh, guides and teachers, that we are indeed living; that we have our being, and are a wonderful piece of mechanism. Both the spirit, incarcerated in the material form, suitable for this plane of living, and spirits who have outgrown the conditions here, who have been released from the mortal, stand close beside the spirits still incarcerated, to teach them, guide them, uplift them and make them know the realities of life. O, thankful should we be, prayer unceasing should we offer for this boon, because we can be happy, we can be free, we can be earnest, honest individuals, as a part of this wondrous whole, this boundless thing, life. We have come this afternoon, we who stand out there as it has been thought of and talked of in all past time, and only have to day reached the means of people being brought to the fact that we are not out there, not over there, but here; we ask fervently in all earnestness that we may be fitted—that we may be made receptive with the higher things of life, that we may be given all truth, to make all the people glad. That we may make all the scenes of earth rejoice, that we may be guides, and teachers, and instructors, each and every one. We ask especially that we may be impressed with this fact, that we are responsible to self alone for all occasions, for all that is sent out, and that it will return again and again until we receive a perfection, until we have attained a perfection, until we have rounded out the spiritual of the individual self, and be made whole and glorified, and that we may be indeed spirits and guardian angels. For this and all else that the mind may apprehend that is good, we earnestly ask.

QUESTIONS AND ANSWERS.

Ques.—How far can we "Try the spirit," according to St. Paul's advice?

Ans.—My friend, if I or any other spirit approach you, and represent ourselves as being true and good and just, and then give you something which seems to you all that is base, you have no right to receive us. When a spirit approaches you and represents itself to be such and such a one, you should question that spirit the same as you would question a mortal that comes to you. If a stranger comes to you and says, "I am so-and-so, I desire to do this or that," you would not immediately give that stranger your confidence. Question him, ask him whom he can refer you to, and you would want to know all about him, where he came from, what he had done, and what he expected to do. And so with the spirit. You can say, why are you here, why do you come to me; and if he says he has come to do you good, welcome him. But accept nothing from the spirit side of life that you would not accept from a mortal in the earth life. Try them and know that they are really and truly good, and that they do really and truly come to help you, to teach you some newer, higher truth. And friends, whatever you do, do not seek spirits for the sole purpose of getting something from them that will bring you money or wealth. Do you know that there are more dissatisfied that way on the spirit side of life than in any other? They draw around them a certain class of spirits who are always nearer to the earth-plane, who are always ready to lead someone into some plan to make money. For possibly when they were upon the earth-plane, their only thought was how to become rich; and when they passed out of the body, not seeking any other developments, they still clung to earth, and now seek to point out ways and means to mortals, to find great riches. But, friends, I would say when spirits of this kind come to you, try them to your utmost. Question them. Do as the lawyers do, cross question them, and find out whether they tell the truth. I would also say rather than seek the spirit's advice in this way, go to work, do your level best, and the spirits will help you many times by impressing you just when and how to move. But when a stranger comes to you and tries to help you in business, do as St. Paul says: "Try the spirit." You have much to learn when you open the door and invite guests. Here you are particular whom you invite. When you open the doorway to invite spiritual guests, be particular whom you invite, and whatever you do, be true yourself that you may invite the truer and the higher intelligences unto you.

Ques.—For twenty-five years I have, at times, felt physical weakness for a day or week or more, with no known natural cause. I have been told that it is the work of spirits drawing forces for carrying forward some beneficent work. May this be so? Are mortals thus drawn upon?

Ans.—Spirits often draw very near a mortal to gather strength through the physical. In the case of mental mediumship, it is seldom necessary for the spirits to draw power from the spirit enshrined in the physical body. But it is possible when spirits have chosen an instrument and find that instrument unwilling to submit, they may cause them to feel a physical weakness, in order to make them more negative, as it were, to the spirit wishing to control. It may be done in this way. This man may be surrounded by spirits not fully developed, who draw near him that they may get from him some power, possibly to help themselves or to help to impress upon him or some one in close relationship with him, some greater thought, some greater truth, or possibly to cause the friend to form the plans of some great grand invention, in which it is necessary not only to have the incarnate spirits, but the incarnate as well to work out this plan. I, myself, before I gained full possession of my instrument, was oftentimes obliged to prostrate her upon a bed because of the many cares which were crowded in her life. It was the only way that I could obtain possession of her mental faculties, and in that way she became conscious of the wonderful powers which surrounded her. It may be the same in this case, or it may be that the spirits surround this party, which seem to draw so forcibly from him, are only drawing from him for a short time to help them develop, or possibly to develop someone in the locality where he resides or in the home life with him. You often attend a seance, and after that seance will say, "I feel weak, the spirits have drawn from me." They must draw from the mortal to give physical manifestations. If it is for trumpet speaking, they draw from your vocal organs; if for materialization, they draw from your entire body. They often draw from the clothing you possess to fabricate the clothing they wear. And, friends, there are many things yet to learn in mediumship. I would therefore advise each one

of you to give all the attention you possibly can to the forces which surround you, and give them one hour, if possible, a day, whereby they may instruct you. If our friend will do this, he may not feel such prostration as he does at this time.

Ques.—Do you know that there is a host of undeveloped Christian spirits, mostly of the Jesuitical Catholic order, who are most efficient guardians of the Catholic Church in its efforts to bring all and everything on earth into subordination to the Church? To effect this end, do these spirits often injure or destroy, if they can, those who oppose them and the Church?

Ans.—My dear friends, there are many Christians who hold together on the spiritual side of life, apparently unwilling to give up the ideas which ruled them in the earth life; who apparently hold to their own Church, and have no will, for ages, to advance. In cases of revivals of the Church, which are of interest to the Church, these spirits hasten to the earth plane and endeavor to impress upon the minds of the people the necessity of joining that special Church. The Catholic portion of the spirits hold together, and they do all they can for the promotion of their Church on earth. Not only that, but we have seen spirits who belonged to the Catholic Church and who believed their way to be the right way and the only way, who would induce spirits upon entering spirit life to join them in the spirit world. Now, friends, when the spirit enters the spirit realm, as you call it, they are just the same as they were here. They know not one whit more upon entering than they did here, and of all Churches you know the Catholic Church is the only Church that teaches of an intermediate place between heaven and earth; and those Catholics passing out of this life, true to their Church, believing without the least doubt that they are right, still cling to that belief and feel that they have not attained all, but they are in this intermediate place, and it is their duty to do all they possibly can to promote the welfare of their Church, and this will stand back for nothing, as they do here. If they have the order given by the head of the Church, they will obey it. They think this is right, because they believe in Church above all else; they believe that their priests and their popes are fully equal with God. And believing this, which they have been taught, and being sincere, they feel it is their duty to do all they have been bid to do by those in power. They can and do go back, and sometimes impress on the minds of mortals to do that which is not right. But there are also hosts of spirits who are educated spiritually, and who have outgrown all dogmas and creeds, who hold to no Church, but to eternal progression instead, and who are learning higher truths every day, who are reaching down and entering into the ranks of those still held by the dogmas of the Church, and causing to turn their faces toward progression. To-day the clouds hang heavy over your head; the forces upon the spirit life and the forces upon the earth life belonging to the Catholic Church are joining together, as are the forces of the Protestant and Liberal Church, to prevent any calamity befalling your nation. The great religious outbreak in Russia will only be followed by many more outbreaks, and the year 1893 will be a marked year in the religious progression of the world. But fear not; know that truth always conquers and that men can not always be held in darkness. They will learn that there is something higher and better than has heretofore been taught, for there will be thousands of souls liberated from religious prejudice.

Ques.—What do you think of men in responsible positions, and possessing ample means, who will attend circles and expatiate, in private, upon the wonders seen and avow belief in spirit return, and yet do little or nothing for the cause, but, instead, will plot and plan and be parties to schemes to rob or injure their fellow-men in their material rights.

Ans.—I would say that such a man as that does not understand anything about Spiritualism. He might accept your phenomena, he might say that he saw materialized forms, he might say that he heard spirit voices, he might believe all the phenomena that could be brought before him, but when you call him a Spiritualist, you are mistaken, for only a man is a Spiritualist who is liberal-minded and is not selfish. Spiritualism teaches a man to be unselfish, and if he claims to have been taught or held communion with the spirit world, and walks out from that communion and does that which is wrong, by robbing his brother, of which there are many ways, as there are many ways of killing besides killing with a knife, he himself must suffer. That man will enter the spirit world a beggar, spiritually. No matter how much he may have of worldly goods, no matter how much of knowledge he may have attained, if he puts it to bad use, he is already self-condemned. No Spiritualist dare to ruin his brother man, or to complain or plead against another Spiritualist, or to be slanderous, for it will fall back upon him and crush him.

Ques.—Can a person who is obsessed by a spirit ever get rid of the spirit, and is there any way to find out who the spirit is?

Ans.—The question of obsession has been talked of twice before upon this platform. I have shown you that a spirit will enter into the body and take possession, and hold the spirit that inhabits that body a prisoner. I have told you that the spirit can not progress while so held, but I will also tell you that whilst the spirit that held the rightful owner of the body in prison, that spirits can learn who, what, and where this spirit came from. Who he is, where he came from, and what his intentions are. There have been cases, though rare, where the spirit seemed to be in oblivion, and when awakened found himself in a new place, and at a loss to know where he had been and had done during the time so held. This spirit is then thoroughly psychologized by the spirit which holds the body. Generally the spirit, although held a prisoner, is very keen to discern, and watches that spirit which has possession of it. As for getting rid of them, you will have to bring forth all of your will-power, and those friends who love you, if they understand your condition, will have to bring some who have strong wills to work with them and you to dethrone the spirit who has possession of you, and it can be done. If obsession were better understood, we could explain many things we see to-day, for each and every one of you know that you meet people daily who one day seem to be one person and the next another. Perhaps this afternoon they would meet you with a smile and outstretched hand and welcome you, while to-morrow they would turn from you and not desire to speak with you. These are only weaker cases of obsession. As this spirit is trying to see what power he has over the individual, I would say if the individual has an influence come over him which he does not understand, it might be advisable for that person to try to dethrone all influences which come toward him which are disagreeable to him or her.

SPIRIT MESSAGES.

Jane Banks.

I desire to voice my love this afternoon, and I desire that those who still linger on the earth plane who belong to me by the tie of nature shall know that their mother is oftentimes with them, and although they did not understand me always, yet I feel since I have been on the spirit side of life that I did the best I could, and that I tried in every way to be just, and that is all I could possibly do. Give my love to my three children, that they may know that their mother was here. I belong to Cincinnati.

Annetta Sherley.

She brings her love to a lady in the audience.

David Anderson.

I am glad, friends, to be here. I am rejoicing to-day in spirit. I can not see how anyone who has received this glorious light can hide it. I can not understand why they should want to deny it. If it had been my good fortune to have received this truth in earth life, I should have been very happy indeed. But I did not know it, and so passed out a member of the Presbyterian Church. I am not sorry that I was a Church member, oh, no. I desire to say to-day that I have loved ones on the earth plane, and I am very desirous that they shall understand the truth. And whilst speaking here this afternoon, a stranger among you, I feel that in some way this message will be carried to them. I send greetings to my wife, two sons, and one daughter, of Andersonville, Ohio.

James Thomas.

I am here this afternoon, and am trying to help the conditions surrounding you. Jacob is with me.

Viola A. Webster.

I am glad to be here this afternoon. I have been in the spirit life a long time, and have oftentimes returned and knocked hard, as it were, at the door of those I love, but they seemed to understand it not. And this afternoon as I come here with the lady who just preceded me, I will say that I feel that in the near future I will be enabled to break away all the prejudice that is in the minds of the loved ones, and that I will then be as one of them. (This to me is the spirit of a young girl about fifteen years of age, and as she impresses upon my mind I will tell you that she is one of a family of five, and that her death was rather sudden, and caused by falling. She is desirous that her father and mother know that she was here, and she tells me that some one will hand them the paper and they will receive the message. She is from Louisville, Ky.)

Rachel Cooper.

I bring my love to my son.

Charles Hoovey.

Chairlady and Friends: I am glad to be able to express myself in this place at this time. I was not altogether a stranger to Spiritualism whilst upon the earth plane, although I was not an acknowledged Spiritualist. But many near and dear to me to-day are Spiritualists, and I come here that I may voice my love to the dear ones in the distance. I want my father, brothers, and sisters to know that I am well satisfied on the spirit side of life, and that we all enjoy ourselves together, for we number many on the spirit side of life. And whilst I watch over the loved ones on the earth plane, I know before many days, or weeks at farthest, one will join us. I desire to send this communication to them that they may know that we spirits do know and do understand the conditions surrounding them. I send my love to Dr. Hoovey, of Springfield, Mo. Say that his son, Charles, gives this message.

Daisy Zell.

Good afternoon, friends. I am so glad to be able to come this way to-day. I want to send a love message, too. I knew that spirits came back before I passed on, although I was only a little girl. When I entered spirit life mamma received me and grandma was with her, and I was so happy, only I felt so sorry for grandpa and papa and the loved ones that were left on the earth plane. But I want to send a message to papa from here. I want him to know all the clouds which are around him and seem to obscure his way, not only physically but in other directions, will not last very long, for I can almost see the bright ray of the sun shining right through the clouds as they scatter one by one, and know that papa will be so much better in a little time. So I come this afternoon to say this in this place, that it may reach him in his home in the city of Dayton, Ohio.

Philip, Freddie, and Wm. Hampton.

There appears now to me two children, boys, and I will speak for them. They tell me that they were drowned, and that four boys were drowned very close together, and that they have some one in this room that is very near and dear to them. Before she came here she said: "I hope that some one will come to me," and so Philip and Freddie come to their mother. They are little lads who were drowned in your river, and they want me to say for them, "we bring our love to our mother to-day, and there are many with us who join in bringing love." And I would also say an elderly gentleman comes with these children, and he says he does not want you to grow weary, for by and by the clouds will rise, and although you feel that you have had more than your share of trouble, yet if you had not passed through the experience that you have, you would not stand spiritually where you do to-day.

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

Through the kindness of a friend I was handed a copy of your valuable paper of December 10, 1892, and in the Message Department I find a message from Mrs. Annie Boyley to her husband, Henry Boyley, whom I recognize as my brother's wife. The circumstances as related are correct, except the name which is Hiram Boley instead of Henry. If Annie comes again I hope she will kindly send a message to her sister-in-law who is a searcher after truth. Thanking the LIGHT OF TRUTH and also the medium through whom the message came, I am respectfully, MRS. E. L. RHUART.

Los Angeles, Cal., January 9, 1893.

(To the Editor of the LIGHT OF TRUTH.)

In LIGHT OF TRUTH, date December 17th, there was a message from spirit Paul Caster. Husband and myself were acquainted with him; we knew of those things of which he speaks; he was certainly a great healer. We also were well acquainted with Aaron Gill, who has a message in paper of same date. We are acquainted with those persons of whom he speaks. We knew what he meant when he spoke of Dr. Thomson. Mr. Gill was an odd sort of man, one of your gruff old fellows. We like the LIGHT OF TRUTH very much, would like to get some messages from friends of ours in spirit land. MRS. C. W. STANLEY.

(To the Editor of the LIGHT OF TRUTH.)

I wish to verify the message of my son, George Calhoun, published in the LIGHT OF TRUTH, January 7th. With joy and thankfulness we received this additional evidence of the power of our loved one to return and bless us with his presence. Every word of his message is proof to us of its genuineness. He says he has not been long in spirit life and is oftentimes with us. He passed out in May, 1892, and we have the evidence often in our home that he is with us. And when he says he can see farther than we can, and can see the desire growing in the hearts of our people to know more of spirit communion, we know it is said for our comfort, as we have been feeling discouraged of late in the growth of our society. But he gives us fresh courage to go on with the work as best we can. Furthermore, the message is an answer to a request I made to him about two weeks before, namely, that he go to the LIGHT OF TRUTH circle and send us a message. He sends love to his wife and child who have their home with us. What more proof could anyone want that spirits can and do return, and communicate with us. O, that every grief-burdened soul could be comforted in this grand truth. MRS. M. E. CALHOUN.

17 Seventh Street, East Liverpool, O.

The Progressive Lyceum.

Opening Song.

Like a beautiful sea,
The waves are bright
With rosy light.
You life a beautiful sea,
The shores are new.
The skies are blue,
And who so merry as we?
New lights are gleaming
Through all our dreaming,
Of one a distant shore,
O glad and cheerful,
Not sad and tearful,
Steer we for the distant shore.

Chorus:

The waves are bright with rosy light, etc.
We sail away,
Day after day,
Over life a beautiful sea,
With faces gay,
As waves that play,
And break in their melody.
Moonlight will meet us,
Daylight will greet us,
Many a time on the wave,
Singing and sailing,
Cheerily sailing,
Our brothers and our sisters brave.—Chorus.

—L. R. T.

Silver Chain Recitation.

O, Truth! we turn to thee as to the light;
Thou art a treasure above all price.
To thee, we bow the knee as to our king,
Thou guidest in pleasant places;
Lifting the dark clouds from our souls,
Revealing the joys of heaven.
Thy celestial beacon gleams over the shadows and valley of death.
Thou art the harmony of Nature's laws, the goal of perfect spirit.
Thou art the king of the world, our Redeemer, savior, and friend.
Our feet shall be swift at thy bidding, our voices ever ascend in thy praise.

THE ANGELS OF CONSOLATION.

With silence only as their benediction, the angels come,
Where in the shadow of a great affliction, the soul sits dumb.
Yet would we say, what every heart approveth—our Father's will,
Calling to him the dear ones whom we love, is mercy still.
Not upon us, or ours, the solemn angel hath evil wrought.
The funeral anthem is a glad evangel; the good die not.
God calls our loved ones, but we lose not wholly what he has given;
They live on earth in thought and deed, as truly as in his heaven.

Lesson. Suggestive Outline.

(NOTE.—In the discussion of the lesson it should be a fundamental rule never to be departed from that in which all are expected to express their views fully and freely, there must not be any indulgence in personality or antagonistic debate. It is the truth, not what any individual thinks the truth to be, that should engage attention.)

WHAT IS TRUTH?

That man has ever been in search of truth shows that he is not depraved. Above all things he desires to know what is the absolute truth. All scientists delve to learn it. Is truth to different people and persons the same? Does the standard of truth differ in different ages? How has mankind come to a knowledge of the truth? By observation, experience, or intuition? By all these methods. Can a truth be demonstrated? Sometimes, as a mathematical truth, a moral truth is more difficult to prove. Should the truth be spoken at all times? A diversity of views are entertained, and either side may produce plausible arguments. The correct position may be taken that it should be always spoken, and a reservation made as to time and occasion. Truth can not conflict with truth.

If the demonstrations of science conflict with the Bible which must we accept as authority?

Why were moral truths among the first to be clearly stated? (As the Golden Rule by Confucius, the Chinese, nearly 600 years before Christ, and 500 years before by Pythagoras, the Greek.)

Can the human mind even grasp all truth?

Closing Song.

OH SACRED PRESENCE!

O Sacred Presence! Life Divine!
We reach for thee no glided shrine—
Unfashioned by the hand of art,
Thy temple is the child-like heart.
No fearful eye, no bended knee,
No servile speech we bring to thee;
For thy great love tones every voice,
And makes each trusting soul rejoice.

CHORUS.

Then strike your lyres,
Ye angel choirs!
The sound prolong,
O white-robed throng!
Till every creature joins the song!

We will not mock thy holy name
With titles high, of empty fame,
For thou, with all thy works and ways,
Art far beyond our feeble praise;
But freely as the birds that sing,
The soul's spontaneous gift we bring,
And like the fragrance of the flowers,
We consecrate to thee our powers.—Chorus.

All souls, in circling orbits, run
Around thee as their central sun;
And as the planets roll and burn,
To thee, O Lord, for light we turn;
Nor life, nor death, nor time, nor space,
Shall rob us of our name or place;
But we shall love thee, and adore,
Through endless ages, evermore.—Chorus.

—LIZZIE DOTY.

LITERARY REVIEW.

THE FALLEN RACE. By Austyn Granville, F. T. Neely, publisher, Chicago, Ill. Price, paper cover, 50 cents; cloth, \$1.25.

The following from the *Chicago Tribune* is about as good a condensation of its plot as can be given: "It narrates the experiences of Dr. Paul Gifford among the Anonos, a non-descript race inhabiting the shores of a lake in the heart of Australia. The result of a cross between the savages and kangaroos, the Anonos unite human traits to those of their brutish ancestors. They are described as globular in shape, with human features, prehensile tongues, tiny paws, and bodies covered with fur. They do not walk, but roll or bound along with a rapid spiral motion, and they swim like so many corks. They are intelligent creatures, using the native Australian speech, and although ignorant of the use of fire, they cultivate food plants, construct dwellings and fortifications, and have made some progress in the art of war. At the period of Dr. Gifford's visit they were governed by a queen named Azuela, a white woman whom they had rescued from starvation as an infant. With her aid and that of the faithful Jacky-Jacky, who is described by the author as 'an aborigine,' Gifford endeavors to civilize and convert these singular creatures. After a sanguinary war with the Galla-Gallas and a futile rebellion or two, his efforts are crowned with success, and he wins the hand of the beautiful Azuela. In addition we feel disposed to state that the book is well written, interesting, lively, and would please where others of its kind would prove dull reading to the cultured. In its sensationalism is displaced by originality."

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CINCINNATI, - - - SATURDAY, JANUARY 28, 1893

THE LIGHT OF TRUTH cannot well undertake to reach for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once introduced.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.

When the postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.

Rejected ads will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

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To Those Who Work for the "Light of Truth."

We are grateful to our friends everywhere who have so generously responded by subscriptions to the LIGHT OF TRUTH. Beyond our most sanguine expectations the names are showered upon us from the North, from the South, from Cape Cod to the Golden Gate, and not a few from over the ocean. We are glad the prophecy of the spirit powers is being verified, and the paper is sent forth to do good and be a joy to its readers. We constantly feel that it is baptized by angel influence, and our constant effort is to have it breathe the pure spirit of Spiritualism.

At the price of \$1.00 for fifty-two numbers our readers may well know that there is not a margin of profit sufficient to allow us to offer discounts on clubs or reward those who have faithfully labored for us. With them it has been a labor of love. We are enabled, however, for a short time, until March 1st, to offer for a club of three yearly subscribers and \$3.35 a copy of "Life in Two Spheres" and a copy of "The Secrets of the Convent of the Sacred Heart," by Hudson Tuttle.

For a club of five and \$5.50, a copy of Hudson Tuttle's standard work on "Psychic Science."

For a club of ten and \$10.50, a copy of Hudson Tuttle's "Religion of Man," or Emma Kood Tuttle's poems, "From Soul to Soul," or for \$11.00 both these works.

For a club of fifteen yearly subscribers and \$15.00 we will send "Religion of Man," "From Soul to Soul," and "Secrets of the Convent." All books postpaid.

A BOOK AND ITS CRITIC.

It appears that a man named Mortimer Warren, a teacher in a Connecticut school, has written a book, entitled "Almost Fourteen," in which he attempts to present human physiology in the form of a catechism designed to benefit the young of both sexes and give them an idea of the wonderful habitation they occupy, and forthwith some prig who is, without doubt, an antique dame with more Comstockian modesty than natural common sense, launches out in a tirade of invective against the book in the columns of the New York Mercury. It seems strange that questions appertaining to the vital betterment of the race should, at this stage of the world's progress, be the theme for prudish bigotry and intolerance.

What more urgent need, it may be asked, confronts the sociologist than a better understanding on the part of boys and girls, and parents too, for that matter, of these intricate and delicate functions which lie at the base of all human happiness, health, and prosperity.

The young are taught all about the general laws of physiology, to be sure, but a thorough knowledge can be gained only by beginning when the mind is tender and receptive, following its unfoldment with ideas commensurate with its powers of understanding. This is the line laid out in Mr. Warren's book, and because "it is an elaborate discussion, in the most astonishing detail, of all the functions of the human form divine, written in language calculated to appeal to the understanding of the average child of seven years," it is therefore all the more laudable.

But the punctilious Miss Nancy who has essayed to criticize it "imagines the old gentlemen, for no one, we fancy, in the full possession of his powers, would find pleasure in writing a book like 'Almost Fourteen,' gloating and chuckling with delight as he tears away the veil of decency and proceeds to poison the minds of the young by an insinuating discussion of things the very existence of which is usually kept secret."

This is on a par with the gracious modesty of a woman who complained to a base ball manager that the robing tent of the players was too conspicuous from her windows, and asked to have it removed. The manager complied, but the woman still complained that it was of no benefit to her as she could still see the players dress and undress by using her opera glasses.

Out upon this kind of prudery, and give a welcome to any one, man or woman, who thinks enough about the future of the race to overstep the bounds of a false modesty and give his or her thought in language capable of being understood.

Of course, all this rallery against the book will serve to increase its circulation, and in this respect fault-finding is out of place, but the contemptible snobbery exhibited by those unctious persons who essay to sit in judgment upon morals ought to be rebuked at every turn. Messrs. Dodd, Mead & Co. have done a good work in bringing this book before the public, and if Anthony Comstock does not become imbued with the disease now afflicting the critics, and, with the godly Wamsaker, stop its circulation through the mails, perhaps a little more light may be given to the young on the vital problems of life.

Read "Led to the Light," by Hudson Tuttle.

CHRISTIANITY AND WOMAN.

The Rev. W. P. O'Leary, of Buffalo, recently delivered a lecture in that city on "Woman's Debt to Christianity," and of course attempted to show that all the benefits she derives from civilization, which are few enough, are to be attributed to Christianity. According to the Buffalo News he said:

"Among the different titles that has been given to our Lord none is more appropriate than the one which connects Him with the great reforms of the centuries. He has been called the 'Emancipator,' and the fitness of the designation appears at once upon an examination of the influence which he has exerted on the moral progress of the ages. The theme which I propose for our consideration is woman's debt to Christianity. If I mistake not, the work performed by Mary's honored son in behalf of woman-kind very properly takes a leading position among the services rendered to our race."

It has ever been a favorite theme of churchmen to glorify the honors of Christianity after the infidelity which it has engendered has made it respectable. If there is any one thing more than another that Jesus and the Apostles did not do, it was something for the amelioration of woman's condition. And throughout all the past history of the Christian Church her condition has been that of a menial and a slave. The debt woman owes to Christianity is that of scorn, not approbation or gratitude.

Woman has achieved her present prerogatives in spite of Christianity. Wherever woman has triumphed the Church has traduced her as long as its power held out, then it has endorsed her. When she gets through with the precepts of Jesus and Paul as they pertain to herself, and when she repudiates the astute pilots of the Church, and ceases to bow her head before a masculine god she will attain her full freedom. It remained for Ann Lee, a Shaker, a sect which orthodox Christianity has always consigned to hell, to baptize God with the name Mother. Since then it has been deemed respectable to say, "Our Father and our Mother God." Wherever oppression has ruled the people the Church has sat enshrouded with authority; wherever misery, pauperism, and death have existed she has perched like a vulture eager for the banquet. And so woman's cause has ever been with those who have defied Christianity.

No power contributed more to the exaltation and perpetuation of slavery than the Evangelical Churches. It was a rare thing for a preacher to declare that the institution of slavery was repugnant to the character of God or the principles of Christianity. Woman has come into her heritage through no help that Christianity has bestowed, but through and by the persistent protests against it, in the utterances and labors of those who have carried the banner of truth above the distaff of authority. The cause of woman has no more implacable foes to day than Buckley and Vincent, two of the great champions of Christianity in this country.

Women and the Constitution.

The theory that women have the right to enter the arena of political affairs bids fair to become a practical application in the near future. Among other avenues looking toward this end is the present effort to give women the opportunity to be chosen delegates to the constitutional convention in New York State in February. This right is imperative and must obtain if woman's cause is to have any weight in removing the obstructions now operating against it in the State Constitution. We say, let the women come in. Senator Edwards, in his speech, a fortnight ago, supporting the proposed constitutional amendments, and the amendments to the constitutional convention law, took occasion to sound a loud horn in behalf of women. He said:

"That manifest injustice which thus far has disfranchised one-half of the citizens of the State should be remedied. This bill permits women to be delegates to the constitutional convention. It reads: 'The electors may elect as a delegate any citizen of this State above the age of 21 years.' Certainly a woman is a citizen and I believe our courts have not gone so far as to ever rule otherwise. It is to be hoped that the spirit of justice may so far prevail that some noble-brained, true-hearted representative woman may be elected to that convention. Let us further hope that the deliberations of that body may result in the elimination from the Constitution of that absurd, selfish, and despotic interpolation, the word 'male.' Absurd because the preamble of the Constitution begins: 'We, the people of the State of New York,' and then proceeds to restrict the term 'people' to 'one-half the people.' Selfish, because it was a discrimination made in the name of might, not right, by men, for men, and against women. Despotic, because it is contrary to the eternal principles of justice and liberty which demand both civil and political equality without distinction of sex."

Failure heretofore to obtain these rights has only resulted in the formation of women's clubs who are more active than ever before in their demands for recognition by political and deliberative bodies. Like Banquo's ghost the women will not down, and like a good many other ghosts who have shamed men into justice and decency, the ghost of woman's cause is fast materializing into a good, solid body that has come to stay. The Solons and the blatherskites will have plenty of time to get over their fright. The women are abundantly capable of taking care of their end of the teeter-board.

A Query and Its Answer.

The query is often raised as to the propriety or necessity for so much animadversion against the Churches on the part of some of our speakers. The argument put forth is that the Churches have outgrown the dogmas against which strictures are aimed, and hence there is no force in the repeated assaults.

While there is a modicum of truth in the position thus taken there is a larger misapprehension with regard to the settled growth and expansion of Church formulas. We believe that Christianity, evangelically considered, has filled a place and performed an office in the affairs of Anglo Saxon civilization. All things come in their time and conduce to man's progress and happiness, but the trouble lies in pumping vitality into them after their office has expired and their race run out. This is the position occupied by most of the evangelical Churches at the present time, and it is an incautious observer who fails to see the necessity for pointing out the glaring absurdities with which the system abounds.

The fact that a few preachers have outgrown their swaddling clothes is no indication that time-honored superstitions are exhausted or a millennium is at hand. In their frantic efforts to sustain the old doctrine of Immersion the Baptists of Spurgeon's church in London recently got into a pitched battle over the appointment of Dr. Pierson. They thought the new applicant for the pulpit of the man who could outvie either Furness or Pusey in picturing the horrors of hell, was too liberal in his views.

The present efforts on the part of the conservative wing of the Church in closing the World's Fair on Sundays shows that the old puritanical spirit of intolerance is still alive and active.

In view of all this the demands made upon the time of a speaker here and there to strike a blow at the roaring Behemoth of superstition are not out of place.

AMONG the distinguished dead this week are Bishop Brooks and Justice Lamar. With ex-President Hayes and General B. F. Butler the country has sustained a considerable loss with which to begin the new year. But nature summons ripened souls without consideration as to time, circumstances, or personality. And until man understands more of the spiritual workings of nature will death-calls be mysterious to him and be a surprise as in three of the above cases.



The coming American Pope, as suggested by Father Corrigan in New York "Sun" interview under date of January 10th.

THE AMERICAN POPE.

Mgr. Satelli has been created Permanent Delegate Apostolic in the United States. This means that an Italian Archbishop, a stranger to the institutions and even the language of this country, is clothed with plenary power to set up and put down and overrule every other ecclesiastical officer of the Roman Catholic Church in the United States. He is the first of his kind and only lacks the functions of a Papal Nuncio because he is not officially recognized by our government. For all practical purposes he is pope. The bishops and archbishops who have been regarded as peculiarly American will now have an opportunity to bow to the yoke of Italian supremacy. They can even have an interpreter to convey their congratulations and homage. This man will pass, for the Catholics, upon the bill introduced in the Senate by Senator Chandler which makes unlawful all independent military organizations not connected with the National Guard, and which is stirring up such a breeze among the Catholic armed bodies. He has also defined his position, the Church in general and the Pope particularly, on the school question. He says they do not condemn or treat with indifference the public schools, that the desire is for a joint action of civil and ecclesiastical authorities to the end that there may be public schools in every State, according as the circumstances of the people require. Among the fourteen propositions submitted in the Pope's name by Satelli at the archbishops' meeting in New York was this:

5. We strictly forbid any one, whether bishop or priest, and this is the express prohibition of the Sovereign Pontiff through the sacred congregation, either by act or threat, to exclude from the sacraments as unworthy parents who choose to send their children to the public schools. As regards the children themselves this enactment applies with still greater force.

It is plain that Mgr. Satelli is deceiving or has been deceived. It will require more than this to remove in the minds of the people a suspicion of double dealing. It is well known that the public schools are and always have been a thorn in the flesh of Rome. They have been the subject for the vilest attacks from all classes of Roman Catholic functionaries, and their downfall and obliteration advocated openly and avowedly for years. Plenty of documentary evidence, such as pastoral letters, speeches, resolutions of Catholic bodies, can be produced to prove all this. The trouble is that no reliance can be placed upon statements coming from ecclesiastical sources. It is a Janus-faced policy. The very fact that absolute is given those who lie and deceive in the interests of the Church, precludes the possibility of getting at the truth. The perplexing occurrences which have recently excited public attention can be regarded only in the light of a secret policy which time will make plain.

One thing is certain. The head of the American Pope will not lie on a pillow of roses. He has been created for business purposes, and he will have plenty of business.

The Secular Press on Spiritualism.

There was a time, not long ago, when the secular press, if it mentioned Spiritualism at all, did so only to sneer. It is quite different now, for not a day passes but some one of the leading journals has an article on that subject, treating it with fairness, and usually with comprehensive understanding.

An article in the Berlin *Unsere Zeit*, translated for the *Public Opinion*, a sketch of the early history of Spiritualism, and after stating the number of believers at ten to eleven millions in the United States, he enumerates the societies in the cities of Europe, and makes this remarkable admission:

"Natural philosophers are subjecting its wonders to very strict examinations, which were arranged only with the aim of unmasking the mediums as deceivers or finding them victims of hallucinations. These attempts only partially succeeded. On the other hand, a portion of these phenomena have stood the most severe tests without a trace of deception being discovered. Many of the investigators have therefore been changed from strong opponents to defenders of the doctrine. Among these are many distinguished Americans, as the chemists Hare and Mapes; Englishmen, as Alfred Russel Wallace, Varley, and William Crookes; and Germans, as William Weber and Friedrich Zollner, as well as the philosopher Lechner and Carl du Prel. On the other hand, such celebrated jugglers as Rosco, Houdin, and Bellachini have declared that the performances of the mediums are not to be imitated by prestidigitators. The most important facts, demonstrated to be true by the most distinguished investigators, are the following: Self-moving and lifting of all sorts of articles without human assistance, untying of knots with both ends firmly sealed, independent slate writing, automatic playing on all sorts of instruments, appearances of hands and faces and impressions of hands and feet drawn with soot on paper placed in closed slates. When such conclusions are reached by such eminent investigators, working independently of each other, we must accept them, whether we have an explanation of them or not."

L. O. HULL has a leading article in the *Fort Wayne News* which is one of the most caustic criticisms on Christianity and able defense of Spiritualism we have met with in many a day. Surely we have entered a new era when a leading daily will admit such an article to the place of honor in its columns.

"Led to the Light."

One of the finest stories that ever appeared in a Spiritualist paper is now running through the LIGHT OF TRUTH. It is one of Hudson Tuttle's best efforts, in that line; and those desiring to read it and enjoy a rare treat, should subscribe at once. Those whose subscription is about to expire, would better renew before being cut off and thereby possibly losing a number. Now is the accepted time.

Cardinal Antonelli says: "The catechism alone is essential for the education of the people."

SPECIAL TO OUR READERS.

A number of our subscribers, who are ever ready to do service towards spreading the truth, have asked us how it could be made possible by joint action of all the readers to give the LIGHT OF TRUTH a boom that would bring it before the public and perhaps increase its subscription list to some extent. We have, by a little mediocristic aid and advice, concluded to try the following experiment, namely: that each reader send on the 11th of February his past week's number (that of the 4th) to some known Spiritualist who is not a subscriber (or if he is not acquainted with a Spiritualist to send it to a possible investigator) and remember to whom he has sent the paper in order to send him another four weeks hence—these specified numbers to be made specially interesting as sample copies. The object in selecting a date on which to mail the paper is to give the friends on the other side an opportunity of lending their aid in joint action with that of the mortal friends; for in unity there is strength, and a unity of mortal minds gives the other side a temporary influence not otherwise obtainable. Now, as there may be some who do not like to part with their copy of the paper, we will furnish them with an extra copy upon informing us that they have mailed theirs; and we prefer that our regular readers mail them to their friends because each carries a personal magnetism which is also effective in reaching what is aimed at in this effort. As some do not understand the art of mailing we would suggest to these that they take an ordinary envelope, lay it face down, cut open the sides and open at length. This will make a newspaper wrapper of the best pattern, as the envelope has one end gummed, ready for sealing. A one-cent stamp will take the paper to its destination, or a one-cent stamped envelope may be used in answer to both. We will inform our readers when the next experiment is to be tried. Remember to mail the LIGHT OF TRUTH of February 4th on the following Saturday the 11th.

SATOLLI WILL STAY.

BALTIMORE, January 20th.—All doubt as to the mission and length of Mgr. Satelli's stay in this country is at an end. He is here as the permanent Apostolic Delegate, and will be formally recognized as such next Sunday. A reporter called at the cardinal's house and inquired regarding some utterances that have been made on the subject of minor officials of the Catholic Church. It was announced by the cardinal that upon Sunday next a pastoral letter would be given out through the several bishops of the Church, to be read in their respective dioceses, and to the effect that as the Pope has seen fit to appoint Mgr. Satelli Apostolic Ablegate, and make the office permanent, all good Catholics must render him respect and obedience.

The particular reason for the appointment of a permanent Ablegate, as announced in the cardinal's forthcoming letter is with reference to the continual increase of permanent rectorships which are now to come more especially under the Papal delegate.

Archbishop Satelli is the first incumbent of this office in this city, and the creation of such a position, according to the cardinal, elevates the Catholic Church in America to the station it holds in European Catholic countries. America, from the establishment of the hierarchy a little over one hundred years ago, has been considered by the authorities in Rome as a missionary country. The growth in numbers, both from conversions and through immigration, has been such as to warrant the papal authority in believing that it was beyond its missionary stage, and a permanent institution of the United States.

"With the growth in numbers of permanent rectorships," said the cardinal, "the power of priesthood is increased, and they are made more independent of their prelates. The holy father has therefore seen it necessary to appoint a Papal Ablegate in this country, making him the vice-regent of the Pope and conferring supreme control on matters of discipline."

It is denied by the cardinal that Mgr. Satelli is coming to Baltimore. The facts are he proposes for the present, at least, to make Washington his headquarters. That city is the capital of the nation and there, while not in the cathedral city of America, Mgr. Satelli is at least within easy distance, and will remain. There is another very interesting report, which comes from local authority in the Church, and it practically determines Archbishop Corrigan's future relations to Mgr. Satelli.

Considerable speculation still prevails regarding the message recently received from Rome. After the alleged cool and discourteous treatment of the legate at the hands of the Archbishop of New York it was reported, although subsequently denied by high Catholic ecclesiastics, that a complaint had been sent to the Pope. It seems certain now that this was the case, and the message just received is the answer. This, it is said, sustains the legate and rebukes the archbishop. It is claimed by the authority referred to that this forever removes the possibility of the red hat from Archbishop Corrigan.

ADVERSE TO SATOLLI.

A MOVEMENT TO MAKE UNPLEASANT THE STAY IN AMERICA OF THE PAPAL DELEGATE.

INDIANAPOLIS, January 17.—It is reported here that the Patriotic Order Sons of America, better known throughout the West as the "Deputies," the "Orange Men," and all allied organizations have started a fund to create opposition in this country to Mgr. Satelli, the papal delegate to this country. Some of the most prominent politicians and business men in the country are said to belong to these organizations secretly, and the Deputies expect to raise a fund of at least \$100,000. They are said to draw considerable encouragement from the fact that half a century ago, when the Pope tried to send a delegation to this country, the movement was thwarted because of an uprising, and because of the pronounced indignation of the American people.

Anti-Catholic leaders here denounce in the bitterest terms the attempt of the Vatican to take advantage of the Columbian celebration to create sympathy for the Catholics because the country was discovered under auspices somewhat religious. They also insist in resolutions secretly adopted in their meetings, that the Faribault plan of Archbishop Ireland is simply a scheme to Catholicize the public schools, and they assert the Pope himself is in the plot to make a grand advance against American institutions on the occasion of the anniversary of the discovery of America. They call upon all their members and upon all patriotic citizens to refuse to vote for a Catholic for office under any and all circumstances.

"Public schools open to all children for the education of the young should be under the control of the Romish Church, and should not be subject to civil power, nor made to conform to the opinions of the ages,"—Pope Pius IX.

CO., 652 C ST., PEORIA, I

Conducted by Emma E. Tuttle.
A woman—in so far as she beholds
Her own beloved child
A mother—with a great heart that enfolds
The children of the race
A body, new and strong, with that high beauty
That comes of perfect age
And mind whose reason rules with duty,
And justice reigns with love
A self, pure, royal, and brave, wise, and tender,
No longer blind and dumb
A human being of true unknown splendor,
Is she who is to come!
—Charlotte Perkins Stetson.

YEARNING.
The ladies of the First Spiritualist Church, Louisville, Ky., have an auxiliary aid society, by which they endeavor to lighten the burdens of the main society. The following beautiful poem was given at one of the seances through R. H. Kneeshaw, of Saratoga Springs, N. Y.:

Backward I'd turn to the arms of my mother,
Fain would I flee to her sheltering breast,
For in the wide world there is not another
Whose kindly embrace can so soothe me to rest.
Mother, oh, mother! thy child is entreating:
Hear thou my voice in thy home up above;
Surely, kind heaven prevents not the meeting
Of those who so truly and tenderly love.
Years have gone by since thy spirit departed
Away from the scenes which thy presence did grace,
Away from thy children, who sad and sore-hearted,
Were borne down with grief that time can not efface.
Mother, love mother! oh, hear'st thou my pleading?
Thy want was to run at my cry of distress;
Oh, canst thou perceive me, all torn, crushed, and bleeding?
Oh, sooth my poor heart with thy loving caress.
Mother, I dream that thy love has watched over me;
My dreams are as fair as the blue in the sky,
And bravely I'd face all that fate holds before me,
If only I knew that my mother was nigh.
Mother, oh mother, just give me a token,
Speak to me, even tho' forced to reprove;
Teach me again that affection unbroken,
Guard and protect me with fostering love.
Ah, yes, with rapture I feel thy caressing,
Once more I am clasped with thy sheltering hands;
My ears once again catch the words of thy blessing,
My mother again by her youngest child stands.
Mother, my mother, thy presence is heaven!
The years are forgotten, their anguish doth flee,
"Good night, and God bless you," the prayer that is given,
As when in my childhood I knelt by her knee.

TO OUR CONTRIBUTORS.
I wish to request all who have contributed to the Women's Club to send me their P. O. address, that I may keep a list for the use of those who wish to communicate. There is a letter in my care for Fannie Raynor, awaiting her address. E. R. T.

We clip the following pathetic letter and remarks from the N. Y. World:
"I have a daughter, twenty-four years of age, who does almost nothing towards the support of the house, and who is continually abusing me and calling me names, and has several times threatened my life. Can anything be done to restrain her? Her father is dead."
K. M. A.
"You do not have to live with her. You do not have to accept her abuse unless you want it. She is of age. The house is yours. You can part friends. Why two people should live together who are continually fighting, unless they live together because they love fighting, is not clearly apparent."

It seems to us that the editor has rather a cursory way of dealing with this mother's trouble. The case involves many things which it may be profitable to consider. Dear sisters of the club, will you state briefly what you would do in her place? Let us compare notes and see what we can evolve. Be brief and to the point,—there are so many of us, you know.

Mrs. Martha J. Nash, editor of the *Magazine of American History*, closed her earthly life January 2d at the Coleman House, in New York, after an illness of about a week. Pneumonia was the fatal agent of death, and in her removal America suffers the loss of one of her grandest women; a personality unaffected, true, loving and gifted in the highest degree.

"Mrs. Martha Joanna Reade Nash was born in Plainfield, August 13, 1829, of English ancestry, the novelist, Charles Reade, being one of the same family. Previous to her marriage, in 1852, she had occupied an important chair in a polytechnic institute. She was the founder of the Chicago Home for the Friendless, was the secretary of the first Sanitary Fair in 1863, and devoted much of her time to practical charity. Her most important literary production is the 'History of the City of New York.' In May, 1883, she became editor of the *Magazine of American History*."

New York has a society called "The Ladies' Health Protective Association" and its members are in reality "Daughters of Hygiea," working for the promotion of health and happiness. They are not lukewarm workers but, no matter how severe the weather, the Daughters are in full attendance.

We notice that the wife of our spiritual veteran, Henry J. Newton, Mrs. Mary A. Newton, presided at a recent meeting, held at the home of Mrs. Eather Hermann, No. 59 West Fifty-sixth Street. She is vice-president of the association.

The members listened to the reading of a paper by Col. F. W. Morse on "The Disposal of City Waste by Cremation." Col. Morse referred to the English methods of cremation and described the furnace he advocates using.

At the last meeting a resolution was passed disapproving of the continuous use of baskets by refilling with small fruits.

[Written for the LIGHT OF TRUTH.]
WOMAN'S PROGRESS.

It is flippantly remarked that this is woman's era. It seems to be a sort of proverb passing from mouth to mouth, without any consideration as to the facts of what makes it so, or is it a new prophecy of that which she is capable of producing in the present and future? One of the goodly signs of the advance of woman is to be found in the fact that educated women and young girls are now universally employed as clerks in all offices of large cities, as telegraphers, type-writers, and for general utility, dry-goods clerks, book keepers; employed on railroads as ticket-mistress; also in the universally and well-adapted system of copyists and in all manner of employment such as men exclusively used to occupy. The general adaptability and readiness of woman to fall in line with the advance of employment is in her favor, and her universal obedience to her employer makes her the more fitting instrument of usefulness.

In retail dry-goods stores, especially large ones, women and young girls are chiefly employed as sales-women, messengers, etc., where formerly they were entirely cut out from these useful employments. We can look forward to a time when the employment of women in matters of business will become so universal that it will be a sort of wonder to see a man employed in any occupation that a woman can fill.

HELEN M. WALTON.

WOMEN'S CLUB CORRESPONDENCE.

Here comes a pioneer from Colorado, who gives Carrie Smith a whirl.
Dear sisters:
I knock at the door of the club room. May I come and in my humble way help spread the light of truth? I have been a medium since birth, but dare not say how long ago lest I tell my age, and, like most ladies, I decline to do that. But when I look back into the long ago, I go over again all the rough roads and up and down many hills of life.
I own, to myself, it is many, many years since I first heard the tiny raps made by angels seeking to bring to earth the glad tidings of joy. To make us know that, although they are numbered with the so-called dead, they are ever near and anxiously waiting the day when they will be received as messengers of light and truth. So it is many years ago, even before the Rochester knockings, then called, were heard of. There! my secret is well nigh out! but no matter. Yes, dear sisters, fifty years and more have I heard the angel messengers whispering words of love and hope to mortal friends, and it seems, as I sit here to-night, I hear the step and voices of my loved ones bidding me to give to the world a little out of my storehouse of the many beautiful tests and experiences of my life—positive proofs, beyond a shadow of doubt, that there is no death and at times our loved ones can and do come to us.

We know it is "not all of life to live nor all of death to die." Now a word to our sister, Carrie Smith. There is no reason why you should keep Christmas unless you feel inclined. We all know the world is fast growing out of all old habits and customs. It can not otherwise be. The car of Progress rolls on, crushing out old dogmas, creeds, and superstitions, idols of old theology.

But, sister, it seems to me that I, for one, never want to lose sight of the Merry Christmas, regardless of superstition. I feel at this time of the year, if at no other, that all humanity comes nearer in touch than at any other time. It is, at least, a time of rejoicing, peace on earth and good-will to man. Of all times in the year give me the Merry Christmas time; our hearts glow with love and sympathy to one another, and one and all come nearer, closer to each other, showing what a generous world it would be and will be when all recognize the brotherhood of man! Why, dear sister, if you could see clairvoyantly bands of spirit messengers coming and going all through the earth, guiding thousands of noble souls in mortal life to the homes of the sorrowing and suffering ones of life; you would see spirit forms moving over and around the homes of poverty, trying to cheer and comfort which they do in many cases through their mediums or those they can influence. It is a time of love and rejoicing on both sides of life, and a grand and mighty chorus goes up from earth to the highest dome of the spirit world, telling of many good deeds of many hearts made glad. Oh, that we could always have each and every heart filled with love and charity as it is at the good old Christmas time.

M. A. LOGUE.

[Indeed, we'd like to live neighbor to Auntie Logue.—Ed.]
Catharine J. Chrisjohn comes to the club with cordial greetings and a good word for Millie.

Dear Mrs. Tuttle:
May I come, just for once, to give the dear ladies all a cordial shake of the hand and greet them with a fervent God bless you? We are all working for the common good of the brothers and sisters of our race, and we want the Light of Truth to shine with heavenly radiance into all hearts. I felt as though Sister Millie were a kindred soul when she spoke of woman's day so beautifully. She has voiced some of my own winged expressions written some time ago.

GRANDMOTHER'S BAKED INDIAN PUDDING.

Take one quart of boiling milk. Pour it upon one coffee-cup of Indian meal. Stir till without lumps. Put in one small tea-cup of chopped suet, one coffee-cup of molasses, little salt, one desert-spoonful of cinnamon, four large apples pared and sliced, then add one quart of cold milk and one egg. Bake three hours, and cover it after it is browned.

H. M. W.

BOSTON BAKED BEANS.

Take one quart of marrowfat dried beans; soak them all night. In the morning throw off that water. Add three table-spoonfuls of molasses and a half of a pound of fat salt pork. Put in a bean pot with a cover or an earthenware pipkin. Add as much water as will fill the vessel. Bake slowly for four hours; put in more water, if needful. Turn the pot occasionally in the oven. Dish and serve with pickles.

H. M. W.

Written for the LIGHT OF TRUTH.]

A CHRISTMAS POEM, 1892.

The ground was covered with a mantle of snow,
On Christmas eve, one year ago.
In an easy chair, by a blazing hearth,
Sat a lonely old man, weary of earth.
He was thinking of the day that he was wed,
And of the dear wife so long since dead,
And of his children, Thomas, Kate, and Lenore,
So many years on the other shore.
Thomas his life for his country gave,
His resting place an unknown grave;
While Kate and Lenore, ere sin had known,
Heaven had claimed them for its own.
And as he gazed in the fire's bright glow,
He saw a picture come and go;
Once more in the corner the stockings hung,
Once more he heard the carols sung.
Soft arms around his neck there stole,
A strange, sweet presence thrilled his soul.
He starts! he looks! and standing near,
His wife and children all were there.
They vanish! and he sees the bright star
That guided those Wise Men from afar
To the place where, in the manger lay,
The Christ child who gave us this day.
He sees the lame, the halt, the blind,
Healed by this wondrous man divine—
The greatest medium the world ever saw,
Obeying nature's divinest law.
A power possessed, little understood,
And he gave His life for humanity's good.
He bled out; the old man slept,
And a band of angels around him crept;
And in the morning, when the sun was shining bright,
"I was found his spirit had taken flight."
My story is finished, and may the day come when
There will be "Peace on earth, good will to men."

"Led to the Light."

Those desiring to read a good spiritual story—interesting, lively, instructive and poignant—would do well to send in their subscription to the *LIGHT OF TRUTH*, as a new one has just begun, to which we can furnish back numbers if desired. It is one of the best stories ever offered to a spiritualistic public, and none will regret ever having read it. It is full of thrilling incidents of home life, well depicted and outlined, and destined to fill a long felt want in the catalogue of fiction among advanced readers.

MEETINGS.

Boston.—The Boston Spiritualist Union holds its meetings at the Boston Hotel, every Sunday at 11 a.m. and 7 p.m. The Boston Spiritualist Union holds its meetings at the Boston Hotel, every Sunday at 11 a.m. and 7 p.m. The Boston Spiritualist Union holds its meetings at the Boston Hotel, every Sunday at 11 a.m. and 7 p.m.

Brooklyn, N. Y.—The Brooklyn Progressive Spiritualist Association meets at the Brooklyn Hotel, every Sunday at 11 a.m. and 7 p.m. The Brooklyn Progressive Spiritualist Association meets at the Brooklyn Hotel, every Sunday at 11 a.m. and 7 p.m.

Buffalo, N. Y.—The Buffalo Spiritualist Society meets at the Buffalo Hotel, every Sunday at 11 a.m. and 7 p.m. The Buffalo Spiritualist Society meets at the Buffalo Hotel, every Sunday at 11 a.m. and 7 p.m.

Baltimore, Md.—The Baltimore Spiritualist Society meets at the Baltimore Hotel, every Sunday at 11 a.m. and 7 p.m. The Baltimore Spiritualist Society meets at the Baltimore Hotel, every Sunday at 11 a.m. and 7 p.m.

Cincinnati, O.—The Cincinnati Spiritualist Society meets at the Cincinnati Hotel, every Sunday at 11 a.m. and 7 p.m. The Cincinnati Spiritualist Society meets at the Cincinnati Hotel, every Sunday at 11 a.m. and 7 p.m.

Chicago, Ill.—The Chicago Spiritualist Society meets at the Chicago Hotel, every Sunday at 11 a.m. and 7 p.m. The Chicago Spiritualist Society meets at the Chicago Hotel, every Sunday at 11 a.m. and 7 p.m.

Chelmsford, Mass.—The Chelmsford Spiritualist Society meets at the Chelmsford Hotel, every Sunday at 11 a.m. and 7 p.m. The Chelmsford Spiritualist Society meets at the Chelmsford Hotel, every Sunday at 11 a.m. and 7 p.m.

Colorado City, Colo.—The Colorado City Spiritualist Society meets at the Colorado City Hotel, every Sunday at 11 a.m. and 7 p.m. The Colorado City Spiritualist Society meets at the Colorado City Hotel, every Sunday at 11 a.m. and 7 p.m.

Dayton, O.—The Dayton Spiritualist Society meets at the Dayton Hotel, every Sunday at 11 a.m. and 7 p.m. The Dayton Spiritualist Society meets at the Dayton Hotel, every Sunday at 11 a.m. and 7 p.m.

Grand Rapids, Mich.—The Grand Rapids Spiritualist Society meets at the Grand Rapids Hotel, every Sunday at 11 a.m. and 7 p.m. The Grand Rapids Spiritualist Society meets at the Grand Rapids Hotel, every Sunday at 11 a.m. and 7 p.m.

Indianapolis, Ind.—The Indianapolis Spiritualist Society meets at the Indianapolis Hotel, every Sunday at 11 a.m. and 7 p.m. The Indianapolis Spiritualist Society meets at the Indianapolis Hotel, every Sunday at 11 a.m. and 7 p.m.

Louisville, Ky.—The Louisville Spiritualist Society meets at the Louisville Hotel, every Sunday at 11 a.m. and 7 p.m. The Louisville Spiritualist Society meets at the Louisville Hotel, every Sunday at 11 a.m. and 7 p.m.

Liberal, Mo.—The Liberal Spiritualist Society meets at the Liberal Hotel, every Sunday at 11 a.m. and 7 p.m. The Liberal Spiritualist Society meets at the Liberal Hotel, every Sunday at 11 a.m. and 7 p.m.

Los Angeles, Cal.—The Los Angeles Spiritualist Society meets at the Los Angeles Hotel, every Sunday at 11 a.m. and 7 p.m. The Los Angeles Spiritualist Society meets at the Los Angeles Hotel, every Sunday at 11 a.m. and 7 p.m.

Minneapolis, Minn.—The Minneapolis Spiritualist Society meets at the Minneapolis Hotel, every Sunday at 11 a.m. and 7 p.m. The Minneapolis Spiritualist Society meets at the Minneapolis Hotel, every Sunday at 11 a.m. and 7 p.m.

National City, Cal.—The National City Spiritualist Society meets at the National City Hotel, every Sunday at 11 a.m. and 7 p.m. The National City Spiritualist Society meets at the National City Hotel, every Sunday at 11 a.m. and 7 p.m.

New York City.—The New York City Spiritualist Society meets at the New York City Hotel, every Sunday at 11 a.m. and 7 p.m. The New York City Spiritualist Society meets at the New York City Hotel, every Sunday at 11 a.m. and 7 p.m.

New Orleans, La.—The New Orleans Spiritualist Society meets at the New Orleans Hotel, every Sunday at 11 a.m. and 7 p.m. The New Orleans Spiritualist Society meets at the New Orleans Hotel, every Sunday at 11 a.m. and 7 p.m.

Norwich, Conn.—The Norwich Spiritualist Society meets at the Norwich Hotel, every Sunday at 11 a.m. and 7 p.m. The Norwich Spiritualist Society meets at the Norwich Hotel, every Sunday at 11 a.m. and 7 p.m.

Onkand, Cal.—The Onkand Spiritualist Society meets at the Onkand Hotel, every Sunday at 11 a.m. and 7 p.m. The Onkand Spiritualist Society meets at the Onkand Hotel, every Sunday at 11 a.m. and 7 p.m.

Plymouth, Mass.—The Plymouth Spiritualist Society meets at the Plymouth Hotel, every Sunday at 11 a.m. and 7 p.m. The Plymouth Spiritualist Society meets at the Plymouth Hotel, every Sunday at 11 a.m. and 7 p.m.

Philadelphia, Pa.—The Philadelphia Spiritualist Society meets at the Philadelphia Hotel, every Sunday at 11 a.m. and 7 p.m. The Philadelphia Spiritualist Society meets at the Philadelphia Hotel, every Sunday at 11 a.m. and 7 p.m.

Pittsburg, Pa.—The Pittsburg Spiritualist Society meets at the Pittsburg Hotel, every Sunday at 11 a.m. and 7 p.m. The Pittsburg Spiritualist Society meets at the Pittsburg Hotel, every Sunday at 11 a.m. and 7 p.m.

Providence, R. I.—The Providence Spiritualist Society meets at the Providence Hotel, every Sunday at 11 a.m. and 7 p.m. The Providence Spiritualist Society meets at the Providence Hotel, every Sunday at 11 a.m. and 7 p.m.

A. WILLIS.
Materializing Medium.
264 East Third Street, City.
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Miscellaneous Articles

ROME IN AMERICA.

The Church of Rome seems to be falling upon troublesome times in America. Until within the last dozen years or less, it was possible for a very few men to rule the whole body of priests and devotees, and the smallness of their number, and the fact that they were nearly all Irish, made it a comparatively easy thing for them to agree and act in concert. But that day has passed.

Now there are some independent thinkers in the Church of Rome, some men who have ideas of their own; who have been born and bred Americans, in a republic; who have caught and cherished American ideas. But alongside of these there is a considerable number of Irish or German priests and prelates, who look at things from another point of view; who have not yet been Americanized, and who find it quite impossible for them to regard questions affecting their Church as their coadjutors see them.

The lines have been pretty sharply drawn, and it can no longer be denied that there are two distinct parties in the Romano-American Church, at least. Of these two it is safe to say that Archbishop Ireland is the representative of the one and Archbishop Corrigan of the other. It has been expected that the differences between these two would have been settled at Rome but the expectation was unfulfilled. It is no longer possible for the old man at the Vatican to obtain the facts pertaining to the affairs of the Church in America so that he can safely decide between the two parties. Both Corrigan and Ireland have been to Rome, but the questions at issue are not yet settled, and there is no immediate prospect of their being settled.

As a matter of fact the breach is widening daily, and every attempt at a settlement is only making the line of demarcation deeper and wider. Mgr. Satolli has come with the full power of Pope himself, and even he is failing in the object of his coming. The one word which, rather than any other, may be said to define the difference between the two parties in the Romano-American Church is Cabensleyism. It is the question whether European or American Romanism shall predominate and reign in this country. The meeting of the archbishops in New York the other day, tended to make the distinction between the parties more notable and irreconcilable.

Shall the Romanists of this country be segregated from the rest of the population, or shall they become Americanized and their interests identified with those of the rest of the people? That is the question. There are those who see that, if the latter course is pursued, Rome will not only lose her dominion over the minds and consciences and habits of the people, but Romanism will cease to be here what it is in its native land.

An irrepressible conflict has been foreseen, and there are scores of Catholics who dread the result. But on the other hand there are many others who are not only willing that Romanists shall become Americans, but also that the doctrines and practices of Romanism shall become so modified that they shall continue to commend themselves to at least those who have been born and baptized in the Church. Many see that intelligence is a foe to Romanism as it is to-day; and that, if it shall continue to dominate those who have been born under its shadow, it must change its color and its methods. It must put off many abominations, and commend itself to the common sense, as well as to the weaknesses of humanity.

Cabensleyism says that the only way by which Rome can continue to be what she has been in this country is by segregating her people from their neighbors; teaching their children the languages of their fathers; building up European communities in the Western States, and, as far as possible, in all parts of the country, giving to each nationality priests and bishops of its own origin and language. But there is a strong element in the Church which says, "No; this will never do. Not only is it un-American, but it is bad politics. Even though such a course might keep these Europeans from speedily becoming Americans, it must ultimately fail. It is impossible that such a distinction can be maintained for a succession of generations, and the experiment is fraught with peril. A reaction is sure to come, and the more pronounced the Romanism of any generation the more tremendous the reaction in the next."

And so the prelates contend. Meantime the laymen are not all indifferent spectators. They know what is going on, and are taking sides. Mgr. Satolli is here, but he finds himself in uncomfortably hot water. He speaks with the authority of the Pope himself; but he can not make his voice heard in America as can the old man at Rome when he speaks to Europe. The issue is joined. Some of us may live long enough to see the outcome. It is the beginning of the end of the Papacy in this country. And why do we say this? Because, if Romanism continues to be what it has been in this country, what it is now in Europe (though that, indeed, it is not and never can be in this country) it will hold its people for a few generations more; and then a revolution must come. That revolution will burst forth first in the Church's divided ranks, and will spread until Romanism kills itself, with the staunch aid of patriotic Americanism. Already there can be heard in the opposing voices in conclave and Church, in public print and private action, the foregoing murmurings of the approaching conflict. Everything points to it, and it is coming quickly upon us with no uncertain step. And when it comes may we be there to give it welcome.—*Toledo American*.

THE A. P. A. AND RECENT ELECTIONS.

The A. P. A., that much-dreaded association of Americans, has reason to be proud of her accomplishments in the late elections, for in nearly every instance it succeeded in placing Americans in the saddle, at the helm, and elsewhere, where they were needed. The Columbus *Journal* kicks against the methods used in that city, denouncing them as "ignoble and a disgrace to a Christian country," but neglects to say a single word concerning the noble (?) political methods of the Roman Catholic Church, whose members are compelled to vote as their priests dictate.

The method used is as follows: Under each candidate's name is a short statement of his position, political, religious, and social, thus: "For Congress, Joseph H. Outwaite, of Franklin County. He is an attorney, and our present Congressman; is a member of the Masonic Fraternity, and an attendant of Brown Street M. E. Church."

"For Infirmary Director, John Kelly, of Columbus. Is the present director, an ex-saloon-keeper, and a member of the Roman Catholic Church."

Such are the ignoble (?) means that were used by that "abomination of societies, the A. P. A.," to successfully carry their point. Had these methods been used to elect Catholics instead of Protestants, the *Journal* would have considered them legitimate and proper. Columbus is not the only place where the A. P. A. scored a political victory; but we hear of its success all over the country, and are pleased to learn of that success, for it is proof that Americans are awakening to the danger before them. It is even said that President-elect Cleveland is a member of the A. P. A. Of this we know nothing, but hope it is so. We rejoice in the success of the A. P.

A. because it is an American order, and its principles are to a certain extent coincident with those of the Junior Order, hence its success is our success, and our best wish is, may the A. P. A. grow and prosper, may her members put shoulder to shoulder with a will until the "Old man on the Tiber" is taught such a lesson as will bring him to his senses, and show him he can never, so long as the stars and stripes wave over this broad land, gain control of these "Heretic United States," even tho' her soil be drenched with blood from end to end, still we cling to our free school, our free Church, and our free thought.—*American Journal*.

COLUMBUS.

The fact that Columbus was a Roman Catholic is evidently being worked by the Church for all it is worth, and rather more. An offence against good manners can hardly bring credit to any form of religion. As Columbus lived before the Reformation, when all Western Europe was subject to the Papacy, his Church relations can have no special significance; nor is it likely that the Romish claim to supremacy in the new world would be in the least abated, should Columbus be proved a Jew, a Turk, or a heretic. And, by the way, the pretence of infallibility seems to have gained nothing but a black eye from the history of these four centuries.

In 1493, Pope Alexander VI.—a name unsavory in all nostrils—issued a bull in which, "from certain knowledge and plenitude of apostolic power, and by virtue of the authority of omnipotent God and of the vicarship of Jesus Christ, which we exercise upon the earth," all lands already discovered or yet to be discovered on this quarter of the globe were granted to the Spanish crown.

This Papal officiousness seems to have been entirely disregarded by other Catholic powers; and during the last seventy years the sovereigns of Spain have been very quiet about asserting their claims, nor does it now appear that either American Catholics or anybody about the papal court can care much about arguing the validity of such an extraordinary title—a title which seems to have been unfavorably reviewed by the highest tribunal. Indeed, the present and probable occupancy of this continent seems quite in accordance with an earlier grant, by which the earth was "given to the children of men"—a clause to the equitable construction of which the attention of certain ultra-protestants might be mildly recalled.—*Christian Register*.

WEAK-KNEED MINISTERS.

Of all the enemies that loyal citizens have to contend with in their fight against the domineering inroads of Romanism upon Canadian liberty, not one is more patent, from a negative point of view, than the weak-kneed minister who, under the mantle of "toleration," covers up his unqualified cowardice and self-interest. While priests are pounding the ears of indolent and awe-stricken penitents with the dogmas of Rome; while bishops and archbishops are busily denouncing every public and sacred institution in the Dominion, Protestant ministers, with few exceptions, have not one word to utter, either in defense of their country or in denunciation of the encroachments of Rome upon true Canadian liberty. While the Pope and his cardinals are denouncing our public school houses as "dens of corruption" and "moral pest-houses," the Protestant pastor, for the greater part, is employed on some doctrinal problem, or presiding at the 'teenth annual convention of the old lady's croquet society—both very good institutions in their way—but such as should not occupy the hands of the Protestant clergy in these present stirring times, when every loyal voice is needed to defend the public school, and the liberties of the commonwealth.

There are no more fearless men in any of our walks of life than may be found filling our Protestant pulpits; but, unlike their natural enemy, the Romish priest, their worldly prosperity, nay, their very existence depends upon the good will and endorsements of the congregations who promise to pay, but more frequently do not pay them 100 cents upon the dollar for value received. There are many ministers in this city, who, if they dared imperil their positions by telling the vital truth, would drop time-worn platitudes, twiddle-dum and twiddle-dee philosophy, and teach their congregations true patriotism and where to look for its true enemy. Instead of gathering pennies to buy crockery and dry goods for heathen Hottentots they would be gathering money to scatter an army of lecturers throughout the length and breadth of the land to free the priest-ridden slaves of Popery and turn priests into honest men and nuns into virtuous wives.—*Patriotic Canadian*.

STOP THE SECTARIAN APPROPRIATIONS.

It is our belief that appropriations of public money, either by the State or national government for purely sectarian uses is unconstitutional, and ought speedily and forever to come to an end. Let every denomination support its own enterprise. Let all missionary and educational work of a denominational character be carried on by denominational offerings.

For several years our national government, through the Indian department, has appropriated large sums of money for the support of denominational schools among the Indians, and as usual in such cases, the Roman Catholics have received the lion's share. In 1892, out of a total appropriation of \$611,570 the Catholics received \$394,756, while the Methodists received only \$15,980, and no other denomination received over \$45,000. For 1893 the appropriation is on the same basis except that the Methodists ask nothing and receive nothing. During the past eight years the appropriations have stood as follows: Methodists, \$33,345; Unitarians, \$33,750; Episcopalians, \$107,146; Lutherans, \$53,460; Friends, \$150,537; Congregationalists, \$208,819; Presbyterians, \$15,080; Roman Catholics, \$2,366,416; for special schools, \$199,398; total, \$3,767,954.

From the above it is clear that the Roman Catholics are deriving the chief benefit from the appropriation of public funds to help the Churches educate the Indians. And were they not, the practice, being wrong in principle, should instantly cease. Let Catholics educate their own members, whether Indians, Negroes, Chinese, or what not else. The Indian department of our government should handle every dollar of the funds which Congress gives it, and never turn over one cent to any of the Churches. Let the government educate its Indian wards, and let it permit the various denominations to help if they choose, but not with the funds exacted from tax-payers.—*American Methodist*.

Talks Right Out.

The leading Roman Catholic paper of the Southwest is the *Church Progress*. In its issue of a few weeks since it said: "We are Americans, and have the question of public education at heart just as other Americans. We are going to fight the school question out on the American plan if it takes fifty years, and that is by demanding our rights. We have rights in this matter, and don't intend to sit down in a corner and silently brood over them. It is the American way to speak right out and make yourself heard. Be sure you are right and go ahead. We are sure we are right and we are going ahead." As the above paper demands a division of the school funds for the support of the treason-breeding parochial schools, the editor may possibly find serious obstacles to his progress in the near future. In that case he can do as McGlynn has done—go back and try it over.

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The Identity of Primitive Christianity and Modern Spiritualism, by Eugene Crowell, M.D. Told and related with Vol. I, incorporated in this one. Over 500 pages. Price only \$1.50. Contents—Spirit Writing, Levitation and Conveyances, by spirit power, Inaccessibility to the senses, and modern clairvoyance, clairvoyance and somnambulism, Clairaudience—hearing spirit voices, Dreams and Visions, Transmigration, Holy Ghost and Inspiration, Heresies and Contentions, Prayer, Ministry of Angels, Death, The Spirit World, Spiritism, and the Church, Spiritualism and Science, Evidences, Appendix.

Heaven Revised, by Mrs. E. B. Duffey. A narrative of personal experience of after the death of the author. Pamphlet, 101 pages. Price 25 cents.

Ed. S. Wheeler in Spirit Life, Materialization and the Deceiving Advocates, the War of Will in Spirit Life over the Spread of Spiritualism traced upon spirit life, 52 pages. Price 15 cents, postage 2 cents.

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Religio-Philosophical Journal.

This high-class exponent of Spiritualism, founded in 1865, continues to present to the world the best thoughts on spiritual and physical subjects. It treats Spiritualism from the standpoint of science and has the ablest contributions that can be secured. Besides old pioneer spiritualists like Giles B. Stebbins, Joel Tiffany and M. C. Church, younger thinkers among whom are Rev. M. J. Savage, Rev. H. W. Thomas, Prof. Elliott Coues, Dr. M. L. Holbrook, Mrs. E. L. Watson, Mrs. Sara A. Underwood, Eleanor Kirk and Lillian Whiting contribute to its columns. The Journal gives translations of the

NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

—Next Sunday week Mrs. Colby Luther will delight Cincinnati people at G. A. R. Hall. Services morning and evening as usual.

—Hereafter the LIGHT OF TRUTH will be found on sale at Messrs. S. Wheeler & Sons, stationers and news dealers, at 472 N. Eighth Street, Philadelphia, Pa.

—Mrs. Annie Besant spoke acceptably to good audiences at the Walnut Street Theatre and Scottish Rite Cathedral on the 21 and 23rd instant. Many Spiritualists attended her lectures.

—Mr. Archer has returned and will be pleased to see his friends at his home, 134 Lower Findlay Street. He will hold regular services as stated in his advertisement in another column.

—A large number of interesting communications had to be left over this issue for want of space, but all will see the light eventually. Our correspondents will please exercise a little patience for us.

—In the absence of Mrs. A. E. Kibby, our free-circle medium, who is laid up with La Grippe, Mrs. E. Sagmaster will officiate as the amanuensis for the free circle band at Douglas Hall on Tuesday afternoons at 2:30 o'clock. All our friends are invited to attend.

—Dr. J. H. Hartwell and wife, of Springfield, O., have joined the excursion to De Leon Springs, Florida, where they will spend the remainder of the winter months. The doctor will take a good supply of his well known spirit remedies: Star pain cure and catarrh medicine with him.

—Professor J. B. Campbell, V. D., of the American Health College of Fairmount, this city, continues to send in his two dollars to pay for his yearly subscription to the LIGHT OF TRUTH, saying the paper is worth two dollars a year, and he wants to pay for what he gets. Dr. Campbell belongs to the right kind of Spiritualists and humanitarians.

—We are glad to notice that one city in the South has progressed far enough to acknowledge a magnetic healer and recognize him as a physician. This honor can be extended to New Orleans, La., whose board of health has recognized Dr. George P. Benson and placed him on the list of practicing physicians. What other board of health is sufficiently advised on magnetic healing to follow suit?

—A grand platform-test seance will be given at G. A. R. Hall, 115 W. Sixth Street, next Wednesday evening, February 1st, at 8 o'clock sharp. The following mediums will participate: Mrs. A. E. Kibby, Mrs. P. Weeks, Mrs. E. Sagmaster, Mrs. J. Ropp, Mrs. H. W. Archer, Mr. A. Willis, and Mr. F. M. Donovan. Admission 25 cents. An interesting and profitable time may be anticipated.

—The public seance given at G. A. R. Hall for the benefit of the Union Society last week proved a success, so far as attendance was concerned. Some of the phenomena was very good, especially that of independent voices through the trumpet. But the materialization did not appear in the measure as expected. Good causes, however, may have existed for this, and it is believed that the spirits considered it the wiser plan to remain near the cabinet for the medium's health and protection.

—Next Sunday Mr. J. Frank Baxter closes his engagement for this season with the Union Society. In commemoration of the birth and anniversary of Thomas Paine he will deliver an address in the morning, entitled "Religious Progress." None is more fitted to undertake this than Mr. Baxter, and there is no doubt but that it will be extremely interesting and significant. The evening subject will be "Nature's Indices to the Probability of the Claims for Immortality and Spirit Inter-course."

—Mrs. Cora L. V. Richmond, pastor of the First Society of Spiritualists of Chicago, has been complimented with a two months' leave of absence to attend the spiritual wants of the society at Ayer's Temple in Boston. Mrs. Richmond, than whom none is grader and more elevating in spiritual and in-spiritual teachings, is a favorite wherever she goes, and Boston can be proud of a visitation from this highly gifted medium and eloquent speaker. Her discourses are of the highest order, and sublime in their beauty of diction. Her themes are select and compatible with the lines of progress in every respect. And her magnetism is sweet, soothing, and penetrating, touching the hearts of her hearers on all occasions.

—The Ladies' Aid Society met Wednesday, January 18th, at G. A. R. Hall. It was very pleasant this large gathering, the first since Christmas-tide, to remind us of "Ye Olden Time." A number of ladies arrived with packages—part of the fun left over from last time. Crash! Yes, and as its creamy folds arose on the table, those who were absent the Wednesday before, and escaped the penalty of towel-hemming, were at a loss to account for the merriment of those who remembered chaw, chaw, chaw, of the janitress' shears as they toiled (the strongest being enrolled to operate them) through that bolt of linen. "Everything comes to the man who waits," and they (the towels) are "out of sight" in the society cupboard, awaiting the pleasant-faced ladies in their white aprons, and the dripping dishes after the supper. Business was hurried successfully, the doors closed, and I am glad to state remained so until the circle ended. The new curtain was adjusted, making the room quite dark. A trumpet placed in the middle of the floor, when Monahan, Mrs. Donovan's Indian brave, and "Miami," Mrs. Bartholomew's Indian maiden, were seen magnetizing it, and said: "The Developing Circle would have trumpet manifestations before Spring." A little French lady gave some very beautiful communications in regard to development. Mrs. Allen described many spirits. Two Buddhist priests, each controlling a medium, performed a strange religious ceremony. Their gestures and postures, rhythmic movements of the body, hands uplifted in prayer, a benediction, were unique in its effect. They understood each other perfectly, while we were conscious of being left outside. What a longing takes possession of our souls to be a linguist when foreign spirits control in this unique way. C. A. R.

—"True Heroism, or, an Object in Life" was Mr. J. Frank Baxter's subject for discourse, last Sunday evening at G. A. R. Hall. As space would hardly permit of a fair synopsis of this highly philosophical lecture, we can but give a few abstract thoughts concerning it. Mr. Baxter began by making a nice point, wherein he showed that the mass of mankind was devoted to each other for a mutual uplifting despite the fact that many made their better nature subserve the lower—that sordidness and the advancement of self-interest too often worked detrimental to their neighbors and was too much the ruling principle of the age. But he thought time would remove these evils, as men were already beginning to see higher objects in life than the mere worldly—that a change is coming over the world; that long-blinded eyes are beginning to see, and long-sealed lips are beginning to talk. That men are learning that Thomas Paine was not far from right in his philosophy. That religion and justice are synonymous, and that justice is the religion the masses are wanting. Men are also learning that heaven is harmony and hell discord. Aye, and that the human heart is ready to overflow with kindness, together with the desire to live fraternally with one another. This eloquent declaration was followed by quoting the poet who said that it was love that made life worth the living, thus adding a fitting climax to his own hope-inspiring words. Then he showed at length what true heroism meant. That it was not alone confined to those who did battle for the country or labored in other public services; but that even more was to be found in private life—in the many little duties and trials men and women were subjected to; in the building of character; in the work for principle and the cause men were espousing; and particular where the aim was to promote the happiness of others. This led him to show that this life was opportunity, and advocated the putting into practice of teachings that were for the betterment of humanity here, the consequences of which would be a better future. He spoke of Spiritualism as the most glorious reality that ever dawned upon the world, and through which all this good would come—first here, then in the beyond. That it meant freedom and justice, and thus its advocates could be proud of it. Mr. Baxter also referred to some of the social problems of life, and expressed the opinion that a solution of them would also be formed eventually through Spiritualism. Our object therefore should be to erect a standard of excellence by which we ought to be able to show the world the pre-eminence of our philosophy over ignorance, superstition, and moral cowardice.—After singing "Cast Thy Bread Upon the Waters," Mr. Baxter gave himself up to the influence for giving spirit-descriptions. The first spirit that manifested was a man who said he had been gone many years, and thus hardly thought he would be recognized. He said that he had been very sick before passing over, but three weeks prior to his death had known that he would be called. He gave his name as Bernard Houston, and his transition day, as August 22, 1858. Next came a man who described his sudden death at a club-room. With him came two sons and

a daughter, whose names he mentioned besides his own, from which he was recognized, and the test media perfect one. We refrain from making this public as there may be family objections to it on the moral side, for which reason we are frequently compelled to omit the publication of good tests. One spirit came and gave his name as Harrison Beasley. He said he had come to thank some one in the audience for having led his family to Spiritualism through some writing after his demise. It was acknowledged as correct, and stated that it was done through a message received from the spirit and sent to his family. Applause greeted this test. The next spirit gave his name as Oscar Fritz, and was recognized. Then came two giving the names of John Wagner and George Carl, who were also recognized. These were followed by a trio, calling themselves Ira Canfield, Thomas Lucas, and Jackson Slain. After identifying themselves satisfactorily by a series of tests, a spirit described as an amiable and pleasant young man, named Martin Glen, came. He was being aided by Cunt Butts, who referred to a former spirit that had manifested (George Carl), and said that he had known him well at one time through a little transaction they had had together. This closed a most interesting seance. Next Sunday is Mr. Baxter's last for this season's engagement, and interesting services may be anticipated.

Springfield, Mo.

I wish it were possible to enumerate all the kindnesses received in St. Louis, and to give a list of all the faithful ones there, who do so much to wave the banner of a pure Spiritualism. The First Society is happy in its President, M. S. Beckwith, a man of harmonious, sincere, and helpful nature. His labors are ably seconded by the Ladies' Aid Society, which holds its meetings every Friday afternoon, under the leadership of Mrs. Fox. Their meetings are followed by a developing circle. Young people and outsiders are delighted with a sociable that is held each month. The First Society of St. Louis aims constantly to present to the general public such food as will satisfy the most intelligent, and will make Spiritualism respected throughout the city. During January thoughtful ones are provided with the best intellectual nutriment by Moses Hull, while those who desire genuine phenomena will be delighted during February by Edgar Emerson.

We found large numbers in St. Louis who were glad to learn and adopt our method of developing the spirit body, and thus becoming susceptible to the influences, not only of our friends who still linger near our plane, but also susceptible to the yet grander light that may be poured on us by angelic councils in the regions beyond. Our slate-writers and materializing mediums are doing a necessary work in reaching those who need to be convinced of immortality and of spirit-return. Less dazzling to the general public is the work of him who is impressionable to the spirit thoughts of the higher regions, and who is used to transmit those thoughts by speaking in public or private, or by the printed page.

We were loth to leave the hospitable mansion of Mr. and Mrs. Gottlieb, but happy times (on the earth plane) have to come to an end. Our first attempt was made in St. Charles, Mo. My father and I do not like to abandon any plan, but we had to give up the attempt to work in that town. My woman's strength was not sufficient to do a work in that large place of 6,000 inhabitants, where it was impossible to secure a hall, where we were unable to find a single Spiritualist, and where the Lutheran and Roman Catholics are powerfully reinforced by many orthodox Churches.

So we came to Springfield, Mo. Here we find a spiritual society, holding meetings in a hall that is hired by the month, and presided over by C. E. Boyden, Dr. Hendrick being the secretary. Professor Dr. Buchanan has been with them since last October. Being absent in Joplin the way was open for me to speak to them, which I did twice last Sunday, and again on Monday evening.

There are strong elements in this society, and yet it is not so influential in the city, nor are as many outsiders attracted to it as might naturally be expected in a town of this size, with so much real strength within their ranks.

Some Spiritualists deem it their duty to combat the Church, the Bible, and the notion of God. Believing in the existence of finite, disembodied spirits, they yet deny the existence of infinite universal spirit, of which all physical objects in the universe are the form. Calling themselves Spiritualists, and declaring the right of every human being to think for himself, they are yet inconsistent enough to interfere with the thinking of other people. Having made up their minds that such a being as Jesus of Nazareth never existed, they demand that all Spiritualists shall think just as they do on that special point. Having settled to their own satisfaction that there is no infinite life, or spirit, they demand that all should adopt their view, that everything "grows" like Topsy, because one atom set out and voluntarily went to another atom. Those who think differently have the right to think as they choose.—We do not desire to have popes among Spiritualists who are to do the thinking for the masses. We have the right to

"On the truth, wherever found."

There are many errors in that library of books, called the Bible. There are many inconsistencies, for it was written by many different persons, in different ages. Still, there are good and true things in the Bible. To deny that a thing is good and true, because it is in the Bible, is to be as really a bigot as the man who believes that every word in the Bible was inspired by an infinite God. We like the expression of Thomas Cook regarding Jesus. He frequently says, "Jesus—God, man, or myth." Thomas Cook is truly tolerant. He leaves each one to settle that matter for himself. Who says a thing, is not so important as what it is that is said. Whether we believe in God or in Jesus, or not, is not nearly so important as whether we are becoming more spiritual—more good, pure, true, loving, wise and strong, while we live. Let us be so spiritual that church people will find more spiritual-ity in our rank and file than in the Church, and then they will be attracted to us. When an investigator enters a Spiritual meeting, let him find himself in a more aspirational, a larger, nobler, freer place than a Church—a place where his better nature will grow more divine. Let us not confound him with any dogma, as "There is no God," or "Such a man as Jesus never lived." Let him think as he chooses on those points, and as the light shines on him more brightly, he will soon see for himself that the Church notion of God is narrower than the truth, and that the personality of Jesus has nothing whatever to do with his own soul growth.

But, to return to our work in Springfield. Our Sunday audiences were tolerably large. We felt an unusual power at the evening meeting. While at the organ, and the audience sang "Beulah Land" so thrillingly, I felt my mother's hand stroke my brow. During the invocation the absolute stillness was striking. We were all melted in one, our angels were close at hand, and "Heaven came down our souls to greet."

Among the good workers for our cause here are Dr. and Mrs. Spear, formerly of Eureka Springs, Ark. He is a fine healer, aided by a noble spirit hand, and she is a clairvoyant and a truly advanced woman.

Pardon so long a letter, I have much more that I would gladly write, but must forbear. We go next to Marionville, Mo., and hope there to receive our mail from Minneapolis, for my journeys have prevented me from receiving any letters for a week.

Yours for Spiritualism,

ANDY A. JUDSON.

Spiritualist Reunion.

The Spiritualists of eastern Michigan will hold a reunion at Flint on Saturday and Sunday, February 4 and 5, 1893, where will meet all those friends of this natural religion, as well as those interested in psychic research.

Mrs. Sheets, of Grand Lodge, whose name is a guarantee for culture and ability, will lecture, as well as younger mediums, who only need the encouragement of such spiritual welcome as will here be given to fit them for the work of benefiting humanity.

The Spiritualists of Flint will entertain as far as possible.

It is confidently expected that all those cities and towns within a radius of one hundred miles will turn out their delegates and help each other enjoy the blessings of another meeting during the interval of waiting for Hallett Park and Orion. Rates at the hotels will be obtained for guests.

Nashville, Tenn.—The Daily American devotes a column towards public enlightenment on Spiritualism in this city, besides reporting a recent Sunday services held by the society at which ex-Senator Warren Smith lectured upon "What Shall we do to be Saved." Of the society the paper says: "The First Spiritualist Church was chartered a couple of months ago and is established at 602 1/2 Church Street, in the Simmons Block. It has a president in the person of C. H. Stockell, a Nashville man and well known in business circles, and the pastor is Mrs. Ulrich, a medium of local repute, and not unknown, in fact, in other cities."

After having read "Led to the Light," by Hudson Tuttle, give it to your friends, and get them interested.

Palmetto, Fla.

I am delighted to see in your last two issues a step taken in what I think is the right direction, viz., "Winter Camps in Florida."

Why not? The thousands who attend the various summer camps do so for several reasons—rest, recuperation, and desire for increased knowledge and investigation in the science of our beloved Spiritualism. These are they that can take their vacations in summer. But look at the constantly increasing number who for their health are spending their winters in this most desirable climate. Do you not notice the increasing number of all classes that are more and more dreading the vigor of the northern winters which seem to be constantly increasing in severity?

What more desirable inducement or attraction than a Spiritualist camp could be offered to those who for all the various reasons desire to escape the "dreary cold weather" of the frozen zone, at the same time renew the pleasures of the summer camping season. The question is, would they be sustained? I think the overcrowded hotels all over this State settles this; but to make this a certainty, have preparations made whereby those who are now prevented by the expense of hotel living, can obtain cottages or tents, either furnished or otherwise, as cheaply as they can at home, and families or parties on the communistic plan can live to suit the size of their pocket-books, so that others than millionaires can enjoy the benefits and pleasures of a Winter South. Providing also for the luxurious entertainment of those who are able and willing to pay for it.

The next question is, where would be the most desirable location, not for a camp, but for the many that will eventually become permanent institutions. Florida has many attractions beside climate. For those who have no predilections for salt water, sea air, and bathing, tarpon and shark fishing, there are the middle counties abounding in fresh water lakes, pine woods, and an inland climate, while farther south those who desire the former attractions can find them on the East or Gulf Coasts to their heart's content.

Now I am no real estate agent, nor have I an axe to grind other than I would be delighted to have a camp located near my own home, but after ten years' experience in various portions of the State I settled here on the beautiful Manatee River, four miles from its mouth, then four miles across Tampa Bay to the Gulf. It would take a book to set forth the advantages of this locality. First, the climate enables us to get the first vegetables grown on our rich hammock land into the northern markets. Second, we have the glorious old live oaks with their moss covered branches or the stately pines for shade. Third, our beautiful river, tide-washed and salted, furnishes the very best opportunities for sailing, boating or canoeing with the very finest of bathing facilities, with unlimited scope for pleasure excursions among the Keys or Islands which everywhere protect our shores from the wild surges of the gulf and where the tiniest skiffs are as safe as on the old mill pond at home.

You will say, "I wonder if that Paradise there are no drawbacks."

There were some in the Garden of Eden, and there are here. First we find want of society, want of city advantages in lectures and amusements, large city stores where you can buy anything you want. We have no theatres, no public libraries, no gas, no electric lights, or water works, and we have cold weather from which we suffer with the thermometer at 30 above zero, to which it has dropped this uncommonly severe winter, causing us to huddle around our little heating stove, while the thousands that have only the cook stove, gather around that as you do around your furnaces, registers or coal burners, and our truck raisers in exposed situations have had their early vegetables nipped and some entirely killed, while those who have water protection or good wind breaks are uninjured, but we have the satisfaction of knowing it will only last for three or four days, when the thermometer will jump up to seventy, and if you Northerners would only keep your winds at home it would be one perpetual Autumn all through the winter months.

What are the facilities for reaching your locality? By rail to Tampa, thence forty miles by comfortable steamers, daily to the Manatee River, on the north side of which is Palmetto, with other villages on both sides. A railroad has been commenced which will probably give us closer and quicker communication with the northern world within the coming year.

We have a Spiritualist society of about thirty members, which is really the one of our population, which meets at each other's residences fortnightly.

We hope the coming experimental camp, which meets at De Leon Springs, will be a great success, but fear it is too far north and east to meet all the wants of a winter camp, and would advise that a committee be appointed to examine other localities, and among others this which we think has more of the necessary requisites than any place we know of. I have said nothing about our Summers, but will only say, even as our Winters are so desirable, our Summers are much more so, as we have such slight changes in temperature they are neither as warm or as cold as in the north. Our land breeze in the morning and our sea breeze in the evening makes them delightful, and we think the summer the most delightful of all the seasons. (Thermometer to-day stands at 70.)

Yours fraternally,

H. HOUGHTON.

Louisville, Ky.

The members of the First Spiritual Church of Louisville, held a meeting for the purpose of organizing a Progressive Lyceum. After a few remarks from Bros. R. H. Kneeshaw and Dr. I. H. Wilson, they proceeded to business by placing Dr. Wilson in the chair and Bro. Wardell as secretary of the meeting. Nominations for officers being in order, the following were elected: L. H. Wilson, Conductor; Mrs. A. C. Hawkes, Guardian of Groups; Mrs. J. Williams, Secretary; Chas. Hoff-statter, Treasurer; Mrs. M. E. Marshall, Librarian; C. Stoufendale, Drill master; Mrs. Mary Jewell, Musical Director. We have thirty-six names on roll to start with. A collection was taken up and the sum of eleven dollars and twenty-one cents was the result.

The ladies have started a Ladies' Aid, and we are to have an entertainment Tuesday evening. They have started

right and are doing good work. Our Church is increasing in numbers. We have a full attendance at our Church meetings. Bro. Kneeshaw is an able speaker and a good test medium. This is his second month with us and all are well pleased with him.

I like your paper very much and I think the LIGHT OF TRUTH is far ahead of the better ways.

DR. JAS. F. WILLIAMS,

Sec'y. Progressive Lyceum.

Important Notice.

Now that the winter spiritual camp at DeLeon Springs, Fla., is a certainty, it is especially desired that each camp and society in the United States send a representative, so as to have national representation present.

W. S. ROWLEY, M. D.,

Chairman of Committee.

9 Glen Park Place, Cleveland, O.

MEDIUMS AND LECTURERS.

Mrs. Mattie K. Hull's address is 220 S. Rush Street, Ft. Worth, Tex.

Prof. J. Clegg Wright lectures every Sunday at 702 N. Broad Street, Bricklayer's Hall, Philadelphia.

U. G. Flegley will accept lecture engagements. Terms given on application. Address at De-fiance, Ohio.

G. W. Kates and wife may be addressed during January at 213 Cachela Poudre Street, Colorado Springs, Colo.

J. W. Dennis, 120 Thirteenth Street, Buffalo, N. Y., will accept calls for lectures, will also attend funerals in the vicinity of Buffalo.

Mrs. H. Moss, after a successful visit to New York, has returned to Cleveland, O., for a short time, and will hold seances at 364 Scoville Avenue.

Mrs. Jennie Hagan Jackson speaks at Anderson, Ind., during January; during February at Cleveland, Ohio. Week-day evenings open to engagements.

Mrs. Nellie S. Baude, of 411 Thirteenth Street, Detroit, Mich., may be engaged to lecture or to conduct funeral services. Correspondence solicited for 1893.

Mrs. Cella Loucks is open for engagements to lecture and give psychometric readings and clairvoyant delineations. Address 125 W. Hardin Street, Findlay, O.

Lyman C. Howe is engaged for the Cassadaga Camp July 26th to August 2d, and at Hallett Park, Mich., August 5th to 12th, and Brady Lake, Ohio, July 2d to 9th.

Willard J. Hull speaks for the first Association of Spiritualists of Philadelphia the Sun, days of January and February. Address mail 864 N. 25th Street, Philadelphia, Pa.

Will C. Hodge speaks for the Society at Rochester, Ind., for the month of January. Would be pleased to make further engagements. Address Rochester, Ind.

Lyman C. Howe, one of our veteran and well-known speakers, is at his home in Fredonia, N. Y. We commend him to societies desiring first-class talent. Address as above.

Dr. H. T. Stanley, lecturer and test medium, may be addressed at Frankfort, Ind., during January, where he is serving the Psychic Research Association at Cushman's Hall.

Prof. W. P. Peck speaks during January at Washington, D. C. Societies and camp-meetings desiring his services during the coming season may address above 431 K. Street, N. W.

Mrs. O. E. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements; will also speak at funerals. Address, 4954 South State Street, Chicago, Ill.

Until further notice Dr. C. T. H. Benton can be addressed for lectures, etc., at 771 Sixty-third Street, Englewood P. O., Chicago, Ill., instead of 400 Buckner Ave., Peoria, Ill. Will also attend funerals.

Geo. H. Brooks may be addressed during the months of January and February, care of C. H. Gates, cor. of 24th and Holly Streets, Kansas City, Mo. Will accept week-day engagements and attend funerals.

Mrs. A. E. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address 130 Locust Street, Mt. Auburn, Cincinnati, O.

Edgar W. Emerson has the following engagements: Providence, R. I., January 1st; Haverhill, Mass., January 5th; Worcester, Mass., January 13th; Fitchburg, Mass., January 15th. St. Louis, Mo., the month of February.

Societies or parties wishing the services of an inspirational speaker for Sundays, week-evenings or funerals, can address Mrs. A. E. Sheets, Grand Lodge, Mich. P. O. Box 833. She has not closed all dates for the winter months.

G. W. Kates and wife desire to arrange their camp-meeting route for the season of 1893 so that engagements will make an orderly itinerary. Their lecture and give tests. Applications are solicited not later than January. Also desire offers from societies for season of 1893-94. Address 2234 Frankford Avenue, Philadelphia, Pa.

Mrs. A. H. Luther may be addressed during January, at Duluth, Minn.; February and March at Cincinnati, O.; April at Pittsburg, Pa.; May at Washington, D. C.; June, Western New York; July and August, camp-meetings, September and October are open dates. November and December of 1893, are engaged.

The well-known trance and business medium, Mrs. Maggie Stewart, will give readings by letter from lock of hair, full name, and age required. Price \$1.00 and two stamps. Also desires engagements with societies for the months of February, March, and April as platform test medium. Address 264 East Main Street, Piqua, Ohio.

This weakening symptom, with feverish spells, aching bones, pains in chest, and hacking cough, is a proof that congestion is raising havoc with the lungs. Dr. Hoxie's Certain Croup Cure will dispel these warning symptoms sooner than any preparation known. It contains no opium to stupefy the brain or nauseate the stomach. Fifty cents. A. P. Hoxie, Buffalo, N. Y., Manufacturer.

Do not wear impermeable and tight-fitting hats that constrict the blood-vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

EASY LESSONS IN SPIRITUAL SCIENCE Especially for the Young. May be obtained from the author, MYRA F. PAINK, 332 Main St., Painesville, O.

Price, 10 cts. per copy, \$1.00 per doz., or greater reduction according to number ordered. Order at once, so as to have the books in the Lyceums this winter.

Smoke Stacks & Steeples By WILLARD J. HULL. This is one of Mr. Hull's masterpieces and should be read and circulated far and wide. Price at once, postage free. For sale at this office.

FREE

REV. W. E. FARR, author of the popular song book, "HARVEST SONGS," makes the following statement:

I am an evangelist, Baptist, well known in the Southern and Western States. I was rapidly getting deaf from catarrh. When in Covington, Ky., five years ago, holding meetings in the First Baptist Church, I happened to hear of Dr. J. H. Moore's treatment of catarrh while at the house of a friend. I saw in a moment it was the very thing I needed, and at once got it, and in three months my hearing was perfectly restored. Since that time I have recommended this treatment wherever I have been, and know of several bad cases of lung trouble that were cured by its use.

Several years ago I met a minister on the train who had been compelled to give up his charge on account of lung trouble. I advised him to obtain Dr. Moore's treatment. He did so, and in three months was back at his work fully restored. All the leading physicians here endorse this treatment, and with great pleasure I give this statement to the public, hoping it will be the means of bringing similar relief to many others.

W. E. FARR

Eureka Springs, Ark., Feb. 1, 1893.

MEDICINES FOR 3 MONTHS' TREATMENT FREE.

To prove beyond doubt that the above treatment will positively cure Catarrh, Hay Fever, Deafness, Throat and Lung Disease, I will for 30 days send sufficient medicines for three months' treatment FREE to a limited number in each locality who will agree to recommend the treatment after they are cured.

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A lecture delivered by J. CLEGG WRIGHT, in the trance state, in which he gives an account of the civilization of America thousands of years before the time of Columbus, and claims that the people of Egypt originally came from Central America; that America is the parent and not the child of European and Asiatic improvement and civilization. It also gives an account of the submergence of the Continent of Atlantis beneath the ocean, about 11,000 years ago, besides many other points of historical interest.

Price 10 cents.

For sale by J. Clegg Wright, P. O. Box 413, Cincinnati, O., and at this office.</